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Readings
for Ascension



And Whitsuntide.
By Avrillon.



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**READINGS FOR ASCENSION
AND WHITSUNTIDE.**

Avrillon on the Holy Spirit :

**READINGS FOR ASCENSION
AND WHITSUNTIDE.**

Translated and Abridged from the French of Avrillon.

**EDITED BY
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**READINGS FOR ASCENSION AND
WHITSUNTIDE.**

Veni, Creator.

COME, HOLY GHOST, our souls inspire,
And lighten with celestial Fire :
Thou the Anointing SPIRIT art,
Who dost Thy seven-fold Gifts impart.
Thy blessed Unction from above
Is comfort, life, and fire of love :
Enable with perpetual Light
The dulness of our blinded sight :
Anoint and cheer our soiled face
With the abundance of Thy Grace :
Keep far our foes, give peace at home ;
Where Thou art guide no ill can come :
Teach us to know the FATHER, SON,
And Thee, of BOTH, to be but ONE ;
That, through the ages all along,
This may be our endless song :—
Praise to Thy eternal Merit,
FATHER, SON, and HOLY SPIRIT.

Readings

FOR ASCENSION AND WHITSUNTIDE.

Ascension Day.

SPIRIT OF FAITH.

WE ought to begin this day by adoring our LORD JESUS CHRIST, Who as at this time ascends into Heaven. Meditate upon His glorious triumph, and upon the honours which He is about to receive from His Heavenly FATHER, and from all the blessed Spirits. Strive in spirit to receive His Blessing in company with the holy Apostles as He leaves the earth. Entreat Him earnestly, not only for the gift of faith, but for the very Spirit of Faith; and strive to make frequent acts of faith during the day; for this Spirit of Faith allows thee to attach thyself to nothing out of GOD. Strive also to mingle these acts of faith with frequent aspirations towards that Heavenly home which the LORD JESUS prepares for thee, through His glorious Ascension.

Meditation upon the Spirit of Faith.

I. The first step which thou must take in approaching unto GOD is faith; but to approach Him more surely and more worthily it must be with faith both of mind and of heart; that is to say, it is needful not only to

believe, but also to love. The mind must be perfectly submissive, and the heart must also be enkindled and ready to submit to any sacrifice which faith may require, even to the shedding of the last drop of its blood. Ask this gift then of the HOLY SPIRIT, Who is the Author of faith, to enable thee worthily to begin thy course, and to make thee meet to be honoured by His Divine Presence.

It is through this virtue of faith that JESUS CHRIST prepares His Apostles at this time for the Descent of God the HOLY GHOST. He desired that they should be witnesses of His glorious Ascension into Heaven; and in order to raise their minds above earthly things, that they should behold the triumph of the Author of faith, Whom they had seen in suffering and in humiliation.

Direct all the thoughts of thy mind and all the affections of thy heart towards our Blessed LORD as He ascended into Heaven. Transport thyself in the Spirit of Faith to Jerusalem. Follow the SAVIOUR, as He came forth from the Holy City with His blessed Mother, the Apostles, and the first disciples, and many holy women. Join thyself to this saintly company; follow it to the holy mountain; listen silently and with the deepest attention to the last words of JESUS, Who reproved the Apostles for their want of faith in His Resurrection, Who promised them the COMFORTER, and Who gave them His Blessing. Be very attentive to all that occurred during these last moments of our LORD's sojourn here upon earth; and be thou assured that when faith is joined to love, she has the blessed privilege of causing the past to become the present.

Consider, then, by this Spirit of Faith and Love, the LORD JESUS ascending into Heaven. His Divine Eyes, which had shed so many tears, and which only beamed with compassion on the Cross, now shine more brightly

than the sun. His sacred Head, so holy, is now no longer bleeding and encircled by thorns, but is crowned with glory. All the Wounds which disfigured His Body now shed forth a resplendent beauty; and far from being marks of reproach and infamy, they add, on the contrary, to the glory and splendour of His triumph. Meditate on this adorable Object of thy faith. Thou hast a deep interest in it, for thy SAVIOUR'S triumph is on thy behalf as well as for Himself.

II. Endeavour next to exercise thy faith and kindle thy attention both on the actions and the feelings of the Apostles upon the mount of Olives when the LORD JESUS CHRIST left them to ascend into Heaven. Strive to enter into the feelings, and to imitate as perfectly as possible the results of their faith and love.

These Apostles were then, as it were, between Heaven and earth. Their hearts indeed were in distress and trouble, caused by a love which was keenly alive to the loss which they had sustained. But they were in that state of mind in which joy and sorrow were mingled together; sorrow, for they were about to lose for a time their Divine Master, Who willed to withdraw His visible Presence from them, to give thereby greater strength and reality to their faith; joy, as being witnesses of the glory, and sharers of the triumph of Him Whom they worshipped as their God, and Whom they loved with a burning and perfect love as their LORD and Master.

At such a time as this we may well believe that the holy Apostles were insensible to all that was passing in the world, that they were incapable of distraction, and were absorbed in this scene, so glorious and of so much importance both to themselves and to their Divine LORD. Inflamed by a Heavenly fervour, sustained by a hope full

of consolation, animated by a firm and lively faith, which was about to give place to sight, their senses became as it were spiritualised, as were those of the three Apostles at the Transfiguration. Their eyes were raised to and fixed upon their LORD, and could not leave Him, Who was raising Himself towards Heaven: their minds and hearts were carried away with Him: their lips kept silence, and they could only endeavour to follow their Blessed LORD to Heaven by heartfelt aspirations.

Such should be the state of a soul filled with the desire of another life, and of being fitted for that place in Heaven which JESUS CHRIST has prepared for her through His glorious Ascension. And if thy faith at all resembles that of the Apostles, nothing should interest thee but GOD, and the endeavour to secure during this life the hope of a blessed Eternity. Thou shouldst regard thyself as a pilgrim passing through this world, hastening to gain his true home, which is Heaven, by following the shortest and straightest path, without turning to the right hand or to the left.

Aspirations.

O my Divine SAVIOUR, it is meet and right that with a Spirit of Faith, Gratitude, and Love, I should endeavour to share in Thy Glory, and that I should give myself up to the joy of seeing Thee triumphing over Thine enemies, since the humiliations, sufferings, and most cruel death which Thou hast endured through love of me have filled my soul with grief. Reign, O Divine Redeemer, as the King of Glory. Ascend to Heaven as One victorious over sin, over death, and over all the powers of earth and of hell. Ascend thereinto by Thy own mighty Power, and accompanied by an infinite

number of blessed Spirits who bow before Thee as their Sovereign, and honour Thee as their God. Take with Thee an innumerable company of Patriarchs, of Prophets, and of just Men made perfect who have been awaiting for so long a time this moment, and who now taste the first fruits of their redemption.

Return, O my LORD, to Thy Throne in Heaven, and to the Bosom of Thy FATHER, after all the torments Thou hast vouchsafed to endure to the shedding of Thy precious Blood. Vouchsafe to receive the homage of the Angelic host. Remember, I beseech Thee, O my SAVIOUR, that Thou hast been willing to purchase for me a place in Heaven through that precious Blood ; and that, according to Thy blessed word, Thou hast ascended up on High to prepare a place for me. Vouchsafe then to make me worthy to attain to it. Grant to me the sustaining power of Thy Grace to conduct me in safety to that blessed abode. Arm me with Thy Strength to enable me to overcome all those enemies which would deprive me of it. Draw me unto Thyself, O my God : prepare me for the worthy receiving of the HOLY SPIRIT which Thou hast promised me. Increase my faith ; may Thy blessing rest upon my labours ; and grant unto me final perseverance, which may obtain for me the reward of a crown of glory.

GIFT OF THE HOLY GHOST.

Spirit of Devotion.

As the Gifts and Fruits of the HOLY SPIRIT are revealed by the great Apostle ; so he desires that we should enrich ourselves with these Gifts, and nourish our souls with these Fruits. Ask of Him to grant thee one gift daily. Thou shouldst begin each day by earnestly begging of Him the Gift of true Devotion. It is a virtue which returns

ever towards God as a devout and loving offering ; which seeks His interests with an earnest and generous zeal ; which does not offer Him aught which will cause dishonour ; which influences the Church, thy country, thy kindred ; which consoles all men in their afflictions, assists them in their spiritual and corporal wants, helps them in their good works, lessens their sufferings and humiliations with a compassionate goodness, and is ever ready to aid and succour them.

Here is the first of all the Gifts of the HOLY GHOST which will attract all others towards thee if thou strivest to attain it.

HYMN.

Hymnum canamus gloriæ.

Sing we triumphant hymns of praise,
New hymns to Heaven exulting raise ;
CHRIST, by a new and wondrous road,
Ascends unto the Throne of God.

In regal pomp He sweepeth by
The lofty zenith of the sky,
Who late, o'er death a Victor, died
By mortals scorned and crucified.

Behold ! the Apostolic band
Upon the mount of Olives stand,
And, with His Virgin-Mother, see
Their JESUS' glorious Majesty.

Lo ! how with glad and wondering sight
They gaze upon His Heavenward flight ;
With hearts rejoicing onward bear
The King of Nature through the air.

To whom the shining Angels cry ;
" Why gaze ye on yon starry sky ?
'Tis JESUS, on this holy morn
Aloft in pomp triumphal borne :

Once more to earth shall come," they say,
"As ye have seen Him on this day
This JESUS, Who His bright ascent
Speeds o'er the glittering firmament.

He hastes to mount His Heavenly Throne,
He takes the kingdom for His own,
And thence again, at Time's last end,
To judge the nations shall descend."

Oh, in that hour of dread, we pray
JESU, Redeemer, be our stay ;
With Thine who meet Thee in the air
Unite us by Thy kindly care.

May we, that kingdom to possess,
With fond devotion onward press,
Where Thou, at Thy great FATHER's side,
Dost in Thy Royal Court abide.

There to our hearts, with joy elate,
With Thy sweet SPIRIT satiate,
Shew us the FATHER ; to our eyes
That only Vision shall suffice.

Friday after the Ascension.

SPIRIT OF PENITENCE.

Endeavour to maintain within thyself the Spirit of Repentance and of mortification, persuaded with a Saint, that if thou hadst only committed one of those sins which deserve eternal punishment, it would not be too much to weep for it during thy whole life, however long that might be.

Bewail thy faults often during the day, and labour to uproot them ; be also attentive to follow the counsel of the Apostle, to bear in thyself the marks of the mortifica-

tion of the LORD JESUS CHRIST. Mortify thy memory, thy mind, thy heart, thy ears, thy tongue and thy whole self, and offer all to the HOLY SPIRIT to induce Him to give Himself to thee.

Meditation upon the Spirit of Penitence.

I. Imagine to thyself that the Blessed Virgin and the Apostles have honoured thee by admitting thee into their company. Join thyself to these great Saints with much reverence, firmly resolved to profit by their example, and to imitate them as far as possible in all things. Come down with them from the mount from whence JESUS CHRIST has ascended into Heaven. Enter the Upper Chamber with them, a partaker of their faith, devotion, and recollectedness. Take up thy position, and offer up thy prayers with fervour and perseverance, so that before thou dost come forth from it the HOLY GHOST may have descended upon thee. Cast thine eyes upon the Saints, with whom thou art already united in spirit; and do not lose sight of them; but strive to penetrate into their very minds and hearts, so as to profit by their inward feelings. Thou wilt find both in the inward and outward condition of these holy men visible signs of sorrow, suffering, penitence and mortification. It is thus that they begin, and that thou shouldst also begin to prepare thyself to become worthy of the indwelling of the COMFORTER.

Traces of sorrow could be plainly seen upon their countenances from having lost for a time their beloved Master, Whose adorable presence had been their sole joy and happiness since His Resurrection; also from no longer beholding His Divine and majestic countenance, the sight of which makes the delight of all the holy Angels; and from no longer hearing the words of life

which came forth from His lips every time He spoke. Such were the proofs of love and affection which He so often gave them ; the blessed sound of His voice struck upon all ears and opened all hearts.

In such a repentant and mortified spirit the Apostles doubtless spent the whole of these ten days. They deprived themselves of all the sensible consolations and sweetnesses of life. Within the holy Upper Chamber their eyes beheld nothing which could flatter vanity ; their ears heard nothing of what was going on in the world around them ; they spoke only to God or of God, Whose intimate Presence joined with meditation and continually hoping for the Descent of the HOLY SPIRIT was their whole joy and satisfaction. Retirement, both inward and outward, solitude, recollectedness, the presence of God, meditations, devotion and prayer, fastings, self-denials, by these means they sought to attract the COMFORTER and to hasten His descent from Heaven. Enter with them upon this penitential preparation if thou wouldst share their happiness.

II. As the spirit of man is too often soiled by the lusts of the flesh, it follows that he cannot approach the SPIRIT of God, Who is Purity itself, nor be made worthy of His indwelling, without first purifying himself through repentance and mortification.

The kingly Prophet, who was so perfect a penitent, spoke of this Spirit of Repentance as capable of drawing God to us, and one which He would not despise. Beseech God fervently to bestow it upon thee, and say to Him, LORD, "Thou shalt purge me with hyssop, and I shall be clean ; Thou shalt wash me, and I shall be whiter than snow. A broken and contrite heart Thou wilt not despise."

In order to sustain this Spirit of Repentance David's soul

refused all sensible consolations; he thought with grief of the days of his life in which he had offended God. He was troubled, and said, that "he had eaten ashes as it were bread, and mingled his drink with weeping;" that he was brought low through fasting, and that during the night he watered his couch with his tears. And again he said, "In the night I commune with mine own heart, and search out my spirits." It is thus that thou shouldst exercise thyself during these days of preparation.

To influence thee still more forcibly, engrave in thine heart the words which the great Apostle spake to the Christians in Rome, "If the SPIRIT of Him that raised up JESUS from the dead, dwell in you, He that raised up CHRIST from the dead shall also quicken your mortal bodies by His SPIRIT that dwelleth in you."

Thou couldest not understand these feelings, without entering into the penitential spirit of the Apostles within the Upper Chamber. Apply thyself then, like the penitent Prophet, to purify thy heart, to mortify its ambition and vanity by humility; to restrain its lightness; to check its importunate changefulness and excitability; to restrain its curiosity, which is the source of most of its distractions; and to turn thyself to God through holy thoughts, reading, and prayer. But if thou art desirous of attaining a Spirit of true Penitence, be zealous in mortifying thyself, and in enduring hardness, lest self-indulgence injure thy mind and heart.

Aspirations.

How great is the opposition which I feel within myself, O my God, both to the Spirit of Repentance and of Mortification. My languor, my sensuality, my softness, my indolence, my extreme sensitiveness, and my natural in-

clination to gratify my senses, often overcome both my mind and heart. Hardly do I examine myself without self-flattery; and I know to my own confusion, that penitence frightens me, that sloth overcomes me, that labour repels me, that the least contradiction irritates me, that suffering and mortification overwhelm me, and that whatever afflicts me almost makes me to despair.

O my LORD, how with such dispositions in my heart can I hope to receive Thy SPIRIT, Which Thou dost only vouchsafe to souls who are sufficiently in earnest to die daily to their passions, and to all the perverse dispositions of their hearts; who unceasingly do violence to themselves and mortify themselves in all things; who indulge the flesh in nothing, and hold themselves continually submissive to the laws of the SPIRIT. Vouchsafe to kindle in me a holy hatred to myself, to combat and to destroy in myself all which is displeasing in Thy sight. Grant unto me sufficient courage to undertake and to sustain a becomingly severe repentance, as a means towards making amends for all the sins which I have committed, that in the death of sin may be the salvation of the sinner; and to enable me to become worthy of receiving Thy SPIRIT after Which I sigh, to be made worthy of this grace, vouchsafe to join me to all Thy Saints who are awaiting, in the Upper Chamber, the Divine COMFORTER, Which Thou didst promise to them before ascending into Heaven. Oh prepare my heart as Thou didst prepare theirs, to receive Thy SPIRIT. I will offer to Thee, O my SAVIOUR, as they did, mortifications, desires, sighs, and prayers. Thine Ears have hearkened favourably to the preparation of their hearts, vouchsafe to make mine worthy of being favourably heard and answered.

GIFT OF THE HOLY SPIRIT.

Fear of God.

As the Fear of GOD is one of the motives which engage us to enter into the Spirit of Penitence, and since it is this Gift of the SPIRIT, according to the kingly Prophet, which is the beginning of Wisdom, (one of the most precious Gifts of the HOLY GHOST, of which He is the Author and Finisher,) thou wilt ask it of Him to-day, and wilt endeavour to put it into practice.

It should not be a servile, but a filial fear; "for," says a holy Bishop, "there is a very wide difference between fearing GOD lest He should punish us, and fearing Him lest He should depart from us; the first is a servile fear, the second is a holy fear." "Fear GOD," says the same Father, "as thou dost fear to displease one whom thou lovest most fervently." Make frequent acts of it through the day, they will lead thee to wisdom, to the Spirit of true Penitence, by which thou wilt incline the HOLY SPIRIT to honour thee with His Presence.

HYMN.

Opus peregristi Tuum.

Anointed One!
 Thy work is done,
 The slayer Death is slain;
 And Thee, Thine everlasting realm
 Of glory claims again.
 Borne on a bright
 Clear cloud of light
 Thou dost the earth survey;
 While, freed from thrall, behind Thee throng
 The Fathers' glad array.

The angelic host,
 In wonder lost,

The eternal gates fling wide ;
And Thee triumphant, GOD and MAN,
Throne at the FATHER'S side.

There dost Thou wait,
Our Advocate,
Our Priest and Prince of peace ;
Thy once shed Blood presenting still,
With prayers that never cease :

And thence with power
Dost deck and dower,
The Church Thy royal Bride ;
And still her all-pervading Life
To all dost life divide.
Thence day by day,
Midst fight and fray,
The faint dost Thou uphold ;
Thou to the brave dost conquest give,
And triumph to the bold.

Where Thou the Head,
O CHRIST, hast sped,
Do Thou the body call ;
And o'er the path Thy footsteps trod
Thy limbs lead, one and all.
JESU, to Thee
All glory be,
Who dost to Heaven ascend ;
With SIRE most High and SPIRIT Blest
Through ages without end.

Saturday after the Ascension.

SPIRIT OF RETIREMENT.

Strive to-day to be more than ever faithful to the Spirit of Retirement, which is so needful for thee. Do not hesitate for one moment to separate thyself from

society, and to leave all thy occupations at the appointed hours which are consecrated to thy prayers, thy devotions, and thy preparation, to assist thee to become worthy to receive the HOLY SPIRIT, and be very sure that GOD will vouchsafe not to overlook these small acts of subjection. Maintain also this Spirit of Retirement in the society in which thou dost find thyself through necessity, and especially avoid with care all the distractions which are caused through intercourse with others.

Meditation upon the Spirit of Retirement.

I. No sooner had the Apostles lost sight of their Divine Master in His triumphant Ascension, than they retired together without delay into the Upper Chamber to prepare themselves for a more worthy receiving of the Gift of the HOLY GHOST, that they might not be disturbed by the tumult of the world, the spirit of which rarely occupies itself with the things of Eternity.

Thou mayest not expect that this HOLY SPIRIT will vouchsafe to descend upon thee, if thou dost not imitate these Apostles in their retirement; and if thou dost not learn something of the spirit of it, which is an habitual disposition to leave all for GOD, and to separate thyself from all creatures the better to hold intercourse with His HOLY SPIRIT.

These Apostles in separating themselves from the world followed the example of their Divine Master, Who from His earliest years left His birthplace to conceal Himself in a strange country, and Who also led a hidden life during the space of thirty years before His Ministry, although He had no need to fear the contamination of that world which He had come upon earth to save. Even during the three years which He had reserved to

instruct, to sanctify, and to redeem mankind, He frequently went apart not only from the throng of those who followed Him to hear the words which proceeded out of His mouth, but also from His own Disciples, to pray in secret, either upon a mountain or in a desert, to hide Himself for fear of being followed. Not only did He retire and separate Himself, but His beloved Disciple expressly remarks, that He did so the better to make us understand that there is great need of fervour in retirement, and as it were of haste in escaping from the world. Behold here the great Model in retirement, which thou shouldest endeavour to copy.

Retire, separate thyself. Nay, more, fly from the world as did the SAVIOUR; separate thyself entirely from all that is most dear to thee in the world, if thou wouldest that the HOLY GHOST should speak to thy heart, and if thou wouldest hearken to His Divine Inspirations, with all the attention which thou owest Him, and of which He is worthy.

“Flee away, my Beloved,” says the Bride in the Canticles, “turn, and be Thou like a roe or a young hart upon the mountains of Bether.” Do not even satisfy thyself with bodily retirement, but take this Spirit of Retirement with thee into the world, where it will no longer be possible for thee to remain in solitude; and flee away in such a manner that thy mind and thy heart may continue separated from it.

Two things will give birth to this Spirit of Retirement, contempt of the world, and reverence and love for God; and these will help to keep it alive within thee. We retire without hesitation, indeed, with pleasure, from wearisome society, composed of persons for whom we do not care, and whom we perhaps despise, to join with those whose conversation is agreeable to us, and whom we

esteem. Ask thyself, then, what place the world occupies in thy heart, and what place God has in it? If thou lovest Him better than the world, thou wilt not hesitate to retire from the world to hold communion with Him.

II. Remember that the SAVIOUR in promising His SPIRIT to His Apostles, before ascending into Heaven, was pleased earnestly to warn them that the world could not receive Him, because it knew Him not. To receive this Divine SPIRIT, it is needful to long for Him, to esteem Him, and to pray for Him; and we do not desire, esteem, or pray for what we do not know. What a powerful motive for separating thyself from the world, often in body, always in spirit; because in living in the world, and after the fashion of the world, thou wilt never have the happiness of attracting towards thyself this HOLY SPIRIT, Who is its declared enemy.

I will suppose that there is nothing in this world to which thou art too sensibly attached, which occupies that place in thy heart which thou shouldest offer to God; for were this the case, and thou wast not sincerely resolved to renounce it, and unceasingly to sacrifice it, far from being in the disposition to receive the HOLY SPIRIT, thou wouldst not even be in the narrow way of salvation.

But I mean those small sensible attachments, from which persons are not always free, and of which they are not always conscious when they do not keep watch over their heart with sufficient carefulness. Attachments, about which great attention is needful, because they help to divide the heart and gain admission imperceptibly into it, and swell obstinately within it, and entail great sacrifice when we come to desire to go to God in

singleness of heart, and to become worthy of the Presence and Graces of the HOLY SPIRIT.

When thou art faithful to the Spirit of Retirement, and art resolved to separate thyself without delay from society and intercourse, from occupations and amusements, or from whatsoever it may be is pleasing unto thee, thou hast need of great faithfulness; for thou must overcome at one time sloth, at another self-love, at another human respect. Nevertheless, it is thus thou wilt show that thou valuest communion with God far above all that thou dost forsake for His sake.

Be, therefore, generous in breaking through all; strive to become spiritual that thou mayest hearken obediently to the guidance of the HOLY SPIRIT, Who will draw thee to Himself. He well knows, and will not forget to reward thee a hundredfold for all that thou dost renounce for Him.

Aspirations.

Is it yet needful, O my God, that after the many graces I have received from Thy Divine Bounty, when apart from the world, Thou hast been willing to speak to my heart, and after all the woes Thou hast pronounced against the world, and all my own experience of its malice, insincerity, and corruption, I should still hesitate, when I must tear myself away from it to seek Thee in Retirement? Alas! I am, perhaps, more attached to this world, vain and empty as it is, than I believe myself to be, for I feel too much reluctance when I have to seek the Spirit of Retirement, to enable me to hold communion with Thee, and to hearken to Thee speaking to my heart, which I should esteem far above all earthly treasure. In vain does Thy Voice make itself heard in

the depth of my heart, bidding me fly. My secret attachment to this world will speak loudly to me, to prevent my listening to Thee; and I have too often been treacherous enough to hearken to it, and remain with it, after Thou hast called me into myself, forgetting that I was thereby losing precious moments of grace, light, and mercy, to which Thou mightest have attached my entire sanctification.

Vouchsafe to remove from my heart, O my God, all remains of undue attachment to the spirit of this world, which is a spirit of distraction, and to replace it with Thine own, which is one of retirement and separation. O detach me Thyself, for Thou knowest my weakness; remove me from this world; draw me after Thee, with that gentle violence with which Thou didst draw the Bride in the sacred Canticles; assist me to break every bond which binds me to this false world; and grant to me those holy bands of love, of which Thou didst speak to Thy people by Thy Prophet, and bind me so firmly to Thyself that I may never more be separated from Thee.

GIFT OF THE HOLY SPIRIT.

Ghostly Strength.

Thou hast need of Ghostly Strength to escape from the world and to separate thyself from it; especially when intercourse with it is the most dangerous to thee, and when thy soul requires light and inspiration which are not received in worldly society. Thou hast need of this Strength to sustain within thyself the Spirit of Retirement, to overcome the wearinesses and distastes which are sometimes experienced in periods of devotion.

This Ghostly Strength is a virtue and gift of the HOLY SPIRIT, by which we are enabled to bear courageously the persecutions, distresses, and afflictions which are met

with, without allowing ourselves to fall a prey to temptation and the attractions of pleasure, or being corrupted by them. We are enabled to undertake the most painful labour without being dejected or discouraged. We generously break through the bonds which attach us to the world and to the flesh. We surmount every obstacle to our salvation, and we persevere in righteousness for the sole glory of GOD, and to gain it for our neighbour. Pray fervently to the HOLY SPIRIT to grant unto thee this Ghostly Strength.

HYMN.

Jesu, nostra Redemptio.

JESU, Who our redemption art,
GOD, Maker of all things, ere time began,
In the world's evening seen as SON of Man,
Sole love and light of the sad heart.

What tender pity won Thee so
That Thou shouldst take on Thee our sinful stains,
And bear the very worst of dying pains,
That we might 'scape the penal woe.

To rescue thence Thy captive band
Thou went'st below, and through the infernal bars
Girt with Thy ransomed, like a robe of stars,
Didst sit down at Thy FATHER'S side.

Let that dear pity spare us still,
And so, by sparing, overcome our sin ;
That here Thy blissful countenance may win
Our yearning hearts, hereafter fill.

Thou art the Crown for evermore
Which doth await Thy faithful soldier's brow :
In Thee be all our peace and glory now,
In Thee upon the eternal shore.

Thee of a Virgin-Mother born,
 We praise Thee, bless Thee, worship and adore,
 With FATHER and with SPIRIT evermore,
 In Whom is centred endless morn.

Sunday after the Ascension.

SPIRIT OF SOLITUDE.

If it be thy desire after retiring from the world to enter into and to sustain the Spirit of Solitude, endeavour during the day to practise the realisation of the Presence of GOD, and to realize it in such a manner that it should begin with the morning: through it thy Solitude will be made all the more easy, pleasant, and worthy of acceptance. To engage thyself to it, recall to thy mind that the HOLY SPIRIT only gives Himself to souls that love solitude, and that the Blessed Virgin was alone when, through His Operation, was wrought in her the Mystery of the Incarnation. Avoid, then, as far as thou art able, intercourse with others, and especially society in which GOD is not thought of; speak little, think much, and endeavour to hold communion in thy heart with GOD; dart frequent aspirations towards Heaven, and strive to be alone with GOD.

Meditation upon the Spirit of Solitude.

I. The Spirit of Solitude superadds this to the Spirit of Retirement, an abiding with, and repose in GOD, and with GOD. It is a lasting and permanent state in which one overcomes courageously the distastes and wearinesses which are felt in a retired life in which all secular desires are lessened, all sensible affections, all attachments, all society, all amusements, in which it is difficult to think

upon GOD, to occupy oneself with GOD, to speak to GOD, and to hearken to and take delight in Him.

The generous act with which thou dost retire from the world, notwithstanding all the charms and attractions which are to be found in it, is in its degree great and good ; and is the first of those dispositions into which it is necessary to enter to enable thee to become worthy to receive the HOLY GHOST, Who never breathes upon a distracted soul in the midst of the world. And I will suppose that it is with this thou hast begun. But the Spirit of Solitude by which we secure this retirement and separation from the world, and the happiness of time spent with GOD, is a far more sublime and praiseworthy Virtue, and is to be regarded as the disposition best prepared to receive the HOLY SPIRIT.

The holy Apostles in their separation from the Divine Person of the LORD JESUS CHRIST, endured the severest possible trial ; and after they had watched Him disappear into the cloud in which He ascended up to Heaven, they were constrained to realize that they were no longer to behold that blessed countenance which it had been their joy to gaze upon ; or to hear that voice which charmed both their ears and hearts, especially after His resurrection, and which had convinced them of His Divinity ; or to listen to the words of life which proceeded out of His mouth ; or to receive the tokens of affection which He so often bestowed upon them. These things added greatly to the privation of entire separation from the world ; for what satisfaction could they find in it, after having lost a beloved Master, Who was both their SAVIOUR and their GOD ? Not content with separating themselves from the world, they entered into solitude and persevered in it for ten days, employing their time in devotion, praying, desiring, and giving vent to fervent aspirations towards the

HOLY SPIRIT Which they invoked, and Which had been promised to them: and **GOD** made them experience in this state, great spiritual delight.

So true is it that when thou hast no longer the spirit of the world, but hast acquired the Spirit of Solitude, where the **SPIRIT** of **GOD** is enjoyed, the society of fellow-creatures becomes a burden; the ways of the world, its language, and its amusements, are despised; all in it repels, wearies, and becomes displeasing, for the heart is occupied with the One Object which is worthy of engrossing it, and which alone can perfectly supply all its desires. We, then, are only happy with **GOD**, and never wish to leave His Presence; we return in sorrow to the world; we feel truly that in it is not our rest; and experience teaches us that when once the Spirit of Solitude is acquired it is one with the **SPIRIT** of **GOD**.

II. Mark well that the true Spirit of Solitude does not merely consist in being alone: were we even in the most distant and lonely desert, this exterior and bodily solitude which too often springs from inclination and disposition, possesses no acceptableness if it be not accompanied by Solitude of mind and heart, and if both are not occupied with **GOD**.

There were a number of the Apostles in the Upper Chamber, nevertheless they practised this Spirit of Solitude in a very perfect manner, because they were solely occupied with **GOD**, and in longing for the descent of the **HOLY GHOST**. Most true is it, that even in solitude false solitaries are to be found who are on the contrary full of the spirit of the world and devoid of the **SPIRIT** of **GOD**; and that there exist true solitaries in the world who abide in it from necessity, for they are ever sighing after solitude, and have learnt to occupy themselves wholly with **GOD**.

If thy state of life obliges thee to remain in the world, and prevents thee from leading an entirely retired life, cultivate a temper of Solitude even in the midst of the world where God's Providence has placed thee. Despise the vanities of the world ; do not give thyself to its customs, nor to its extreme fashions ; be insensible to its joys which are not genuine ; deaf to its praises, its blame, its language, and its news, which are not worthy to be compared to those of Eternity. In this manner thou wilt acquire even in the world that Spirit of Solitude which will make thee to become worthy of the SPIRIT of GOD.

Often raise thy mind towards this needful Spirit, sigh after Solitude ; seek it ; retire at certain fixed times ; use such times devoutly to go either to a church or to thy chamber ; dwell there as long as thou art able ; employ well the time that thou spendest in solitude ; speak in it only to GOD ; think as little of the world as if thou shouldst never more return to it ; open thy whole heart to GOD ; hold intercourse with Him, as thou wouldst with thyself ; pray with fervour ; long for and desire, and thou wilt assuredly find the SPIRIT of GOD ; in one word, do all that thou dost imagine the solitary Apostles to have done in the Upper Chamber, to draw down the HOLY GHOST, and thou wilt ensure a portion of the same favour.

Aspirations.

Thou hast promised me through one of Thy Prophets, O my GOD, that Thou wilt draw me gently to Thyself, and that Thou wilt allure me into Solitude, and there speak to my heart. Draw me then, O my SAVIOUR, into Thy Solitude by the same Spirit which drew Thee thither, to prepare me for Thy Divine Inspirations. There vouchsafe to make my soul hear that blessed Voice which is

heard by those who have the Spirit of Solitude ; or if I am unable to enjoy it as much as I desire, help me to attain to inward Solitude, where I may find all my delights in Thee, and from which I need not come forth. Oh, may nothing of what is seen in the world, nothing of what is said, nothing of what is heard, nothing of what is done in it, be able to distract my mind, nor engross my heart ; for every thing in it is unreal, everything in it is vanity, and every thing in it shines with a false lustre and is a vain show.

I turn towards Thee alone, O adorable SPIRIT, Who only art supremely to be loved. I await, as did the Apostles, the blissful moment of Thy descent. Here am I apart from society of the world, and in solitude, my whole spirit recollected and thinking only upon Thee ; with all my heart do I desire Thee, and my whole soul longs after Thee. There is none but Thee, O HOLY SPIRIT, Who occupies me at this time. Come, then, to pour Grace into my soul, through Thy Divine Influence. Come, then, to teach me the language of the Saints through these luminous and brilliant tongues. Grant that this Heavenly light may dispel my darkness, instruct my ignorance, and enlighten my mind. Come, that through this sacred Fire I may be purified and my heart inflamed, to the end that I may know Thee and love Thee to the last moment of my life, and possess Thee through all Eternity. Amen.

GIFT OF THE HOLY SPIRIT.

Spirit of Wisdom.

It is in solitude and not in the tumult of the world that the HOLY GHOST imparts the Gift of true Wisdom, and that He speaks inwardly to our souls, who are His spouses, to teach them those eternal truths which en-

lighten the mind, and never puff up the heart. It is there that He dispels all doubts, and cures false prejudices, that He brings souls back into the right way when they have strayed from it, that He directs in the paths which will lead surely and safely to salvation, and places them within reach of attaining that Christian perfection which enables them to discern what is true from what is false ; what is of great value, and what is only seemingly so ; what they must do, and what ought to be avoided ; what they should love, and what they should hate. True Wisdom inflames the heart, and at the same time enlightens it, and inspires a real contempt for the vain inquiries of worldly wisdom, which rather deter souls from their salvation than lead them on towards it. Endeavour to become worthy to receive this precious Gift, fervently beseech the HOLY SPIRIT to grant it unto thee.

HYMN.

Salutis humanæ Sator.

O JESU, LORD of Heavenly grace,
Redeemer of our guilty race,
To Thee our faithful eyes we bend,
The Saints' delight, the sinner's Friend.

What wondrous love prevailed on Thee
The bearer of our sins to be ;
Thyself in sacrifice to give,
That sinners might not die, but live.

Now crushed is Satan's doleful reign,
And shivered is the tyrant's chain ;
And Thou art in Thy meet abode
A conqueror on the throne of God.

Oh, let Thy mercy then prevail
To heal the losses we bewail ;
Oh, cheer us with Thy beaming face,
Enrich us with Thy gifts of grace.

Be Thou our passage to the skies,
 Be Thou the goal before our eyes,
 Our present joy to dry our tears,
 Our future prize for endless years.

All praise to JESUS CHRIST be given,
 The Conqueror Who returns to Heaven ;
 With praise exalt the Heavenly host,
 The FATHER, SON, and HOLY GHOST.

Monday after the Ascension.

SPIRIT OF SILENCE.

Make it thy study from time to time to speak only when absolute necessity requires that thou shouldst speak ; and utter no useless word, convinced that not one will issue from thy mouth of which thou wilt not have to give a strict account at the fearful Judgment of God. Only speak when it will be plain to thee that thy words will be of greater value than thy silence. Thou wouldst speak much less and therefore wouldst commit fewer faults if thou wert faithful to this duty. God will take account of this watchfulness, and thou wilt be all the better prepared to receive the HOLY SPIRIT.

Meditation upon the Spirit of Silence.

I. Although the HOLY GHOST only descended visibly upon the Apostles on the day of Pentecost, He had nevertheless taken care to guide them unseen from the moment they were deprived of the visible Presence of the LORD JESUS CHRIST when He ascended into Heaven. It was therefore this Blessed SPIRIT Who inspired them

to retire at once into solitude, and for the time to hold no intercourse with others; for He desired to speak to their hearts, and that they should only hold communion with Him in prayer and meditation, so as to be better prepared to receive His Divine Inspiration.

Be well persuaded that it is absolutely impossible to speak both to God and to man, and to hear at one time His Voice and theirs. The Voice of God is secret and gentle, for it is the Voice of Inspiration and feeling, and is not made for the hearing of the ear, but addresses itself to the mind and heart.

It follows thence that in order to hear this Voice well thou must not speak to others, nor listen to them. These two languages are incompatible; they are strangers, and unknown to each other, for one is from Heaven, and the other from the earth; the mouth which speaks, and the ear which hears, equally impede the inward attention which the Voice of God requires. Our voice and that of others are sounding voices; they are heard, and produce a sound which strikes, and a sense which touches the mind and kindles the affections of the heart. In this way it distracts those it addresses, and it stifles the Voice of the HOLY SPIRIT, which does not make itself heard excepting in silence.

Remember also that to hold familiar intercourse with God we need two things, the ear of the heart to hear, and the voice and language of the heart to address Him. Silence obtains both for us; firstly, it opens the ear of our heart to listen with recollection, and to taste with delight what the SPIRIT of God vouchsafes to say; secondly, it teaches us to speak well, for no one has ever been able to speak well of God, to God or man, except he has been taught in the Spirit of Silence.

Choose, then, with which of these two dost thou desire

to speak during this holy Season, and which of these dost thou wish to hear. Thou wilt answer, without doubt, that it is God, and that thou dost make thy choice without hesitation. It is well. Preserve then this Silence; thou wilt speak to Him with much greater attention, with greater openness, and with more affection, and assuredly He will listen to thee more favourably, and will speak to thee with greater familiarity and goodness, and thou wilt come forth from this communion much more filled with His Graces, more enlightened by His Divine Illumination, and more inflamed with His Love.

II. Have you ever paid serious attention to the great advantages to be derived from the temper of Silence? Doubtless you have, if it has been your habit to practise it, and if you have loved it you must have understood, experienced, and also felt, how needful it is to a soul who desires to retire from all occasions of offending God, and whose longing is not only to be saved but also to ensure its salvation, and in order to do so aspires and strives to attain both Christian and religious perfection.

How many sins does not a soul given to Silence avoid, and how many are the sins committed by the tongue in intercourse with others? Useless words of which we shall have to give a strict account at the Judgment; words spoken against our neighbour, contrary to truth; indiscreet, offensive words; words of flattery, of vain complacency; words of pride and of vanity. Oh, how happy are we when we have acquired the art of bridling the tongue and of keeping to the Spirit of Silence.

But here it is not only a question of the silence of the lips, which consists merely of not speaking, but of an inward Silence, which is the true Spirit of Silence, and consists in loving to practise it, and of joining to the

silence of the lips that of all violent tempers, all imperfect desires, all attachments, and all affections which do not proceed from God, and all the profitless thoughts of the mind.

The silence of the lips has its merit, and cuts off a number of sins and imperfections; but when it comes from natural disposition and is not accompanied by inward Silence, it avails but little. Both joined together, combine to build up the spiritual and perfect man; they detach us from all external affections, and procure for us true peace of mind, making us strong to resist temptation, recollected, and consequently more disposed to listen to the Voice of the HOLY SPIRIT and to receive His Divine Inspiration.

This temper of Silence, say the holy Fathers, is the school of Christian Wisdom, the effectual remedy against all distractions, the door to meditation, the guardian of the soul; and silence is practised only as a means of learning to think and speak well, and to love and taste Divine truths.

Observe carefully both tempers of Silence; begin first with that of the lips, saying nothing that is useless, and thou wilt be drawn unconsciously towards the Silence of the heart and soul, and be well persuaded that the HOLY GHOST only imparts Himself to souls who are faithful to this practice.

Aspirations.

How happy should I be, O my SAVIOUR, if during this holy season I were able to make amends for the numberless faults which I have committed during my whole life through not having known how to keep silence. Alas, how many fewer sins should I have on my conscience, and more holiness in my heart if I had loved and practised

Silence! How much time I have lost through profitless conversations, which have been too often worldly and trifling. How often by my words have I wounded charity, betrayed truth, flattered my vanity, and satisfied my curiosity, my self-love, and my desire of notice and of attracting praises which I did not deserve. I perceive now, O LORD, with deep regret that if I had restrained all my useless words and all the sins of the tongue which I have committed, I should have less cause to fear Thy awful judgment, and I should be further advanced in the path of perfection. I feel deeply to my own confusion, O adorable SPIRIT, that through having had too much intercourse with my fellow creatures, and through having listened too much to them, I have not deserved that Thou shouldst speak to my soul, for I was neither attentive enough to hear Thee, nor sufficiently recollected to speak to Thee. If I had been more faithful in keeping silence I should have made far greater progress in interior Silence, and I should now only open my lips to speak the language of the Saints. O HOLY SPIRIT, teach me to keep Silence, that I may learn to speak as the Apostles did in leaving the Upper Chamber in order to be made worthy to share with them Thy Gifts, Fruits, and Illuminations, Thy Fervour, and Thy Grace.

GIFT OF THE HOLY SPIRIT.

Spirit of Counsel.

It is in silence, and not in the distractions of the world, that one is capable of taking counsel and of forming a decision upon difficult matters and doubts of conscience, and all the perplexities which may arise, because we then take counsel with God, Who is its source, for in Him is verily the perfection of Counsel. It is then that we decide

upon what is most advantageous for our souls, and that we gain the necessary strength to act consistently, whatever difficulties may arise.

It is in solitude and silence, that we are able to think more easily of the Fountain of light, and our minds are less disturbed. We address ourselves confidently to the HOLY SPIRIT and take Counsel with Him, and He never fails to guide and enlighten us, in a word, to enrich us with the precious Gift of Counsel. Distrust thy own mind ; thou hast too often deceived thyself to feel any confidence in thyself ; and beware of deciding differently, lest thou fall. Pray to-day to the HOLY SPIRIT to bestow upon thee this precious Gift.

HYMN.

Felix dies mortalibus.

O Happy Day for mortals,
When through the crimson sea
Of His own Blood our GOD, made Man,
His giant race exulting ran,
And burst the long-barred portals,
Gates of eternity.

His living members, haste we
Where He hath gone before ;
Our Head, our Chief, if one with Him
Our spirit be, let every limb
With CHRIST be knit, and taste we
His glories evermore.

He went, ere long returning,
In spirit ever near,
Still with His own to dwell, and still
With His dear Self all hearts to fill :
For Him our souls are yearning ;
With Him our hearts we cheer.

O day of CHRIST's ascending,
O happy, happy morn ;

But woe ! the hour when He shall come
 From His bright Throne His foes to doom,
 With vengeance never ending,
 To everlasting scorn.

He comes ! let all adore Him,
 Judge of the world most High :
 To JESU, with the Almighty Sire
 And HOLY GHOST, let Heaven's glad quire
 Bring praise, and sing before Him
 The songs that never die.

Tuesday after the Ascension.

SPIRIT OF RECOLLECTEDNESS.

Endeavour to learn whether it be possible for thee to pass one single day in a spirit of perfect Recollectedness. To attain it, be careful to avoid all disturbing matters which might arise from the external world, and also all such as might proceed from within thyself. Occupy thyself from the morning with either one thought or one truth fitted to touch and engage thee. Ponder upon it as long as possible ; when it has ceased to occupy thee, substitute a second. For example, be in thought with the Apostles in the Upper Chamber ; be attentive to observe their modesty, their recollectedness, their prayers, and their fervour, and endeavour to conform thyself to them.

Meditation upon the Spirit of Recollectedness.

I. Be careful not to overlook one of the circumstances which took place in the Upper Chamber ; each is worthy of thy attention, for everything there is mysterious and

full of instruction and calculated to prepare thy soul for receiving the HOLY SPIRIT, and to inspire thee with the love and practice of Recollectedness. An ancient Bishop, who had deeply meditated upon this great Mystery, in order to draw from it precepts fitted to teach us, asks why it is recorded in the Acts that the Apostles were sitting at the time the HOLY GHOST descended upon them. He answers, that this attitude contained a mysterious significancy in marking both the repose of the HOLY SPIRIT, and also the Recollectedness which He demands from a soul whom He would honour with His Presence, and upon whom He would vouchsafe to rest.

In order to practise this Recollectedness, and to draw from it the great advantages which belong to it, it is necessary to begin by fighting against all the enemies that are opposed to it, and which tempt us with unceasing distractions.

There are two chief ones. The first is from without; the world, its temper, language, society, news, and customs. The second is from within; namely, ourselves, our mind and heart; the thoughts and tendencies of our character, its fickleness, its curiosity, and its innumerable useless thoughts, as well as the affections of the heart, its inclinations, attachments, slothfulness, and treachery. Employ every means to combat these two enemies of Recollectedness; you will have peace; your soul will enjoy true peace, and through it will be made worthy of the indwelling of the HOLY SPIRIT, in like manner as the Apostles were made worthy.

You cannot deny that it is wellnigh impossible to preserve a recollected Spirit in the midst of the world on account of the noise, tumult, and unrest that is witnessed in it, and the amusements and recreations which in it are almost always carried to excess. Almost all that is heard,

seen, and done in it, may be called a contradiction to the Spirit of Recollection. The very air breathed in it is calculated to injure and impair the Spirit of Recollectedness, and only tends to distraction. You know and have experienced it. Withdraw then yourself from this enemy, in order to recollect yourself in retirement if your desire is to receive the HOLY GHOST.

The other enemy of Recollectedness is thyself, thy mind, which will not force itself to put away all useless thoughts, and has not yet seriously endeavoured to fix its wandering thoughts, and will not force itself to become occupied for any time with God. It is thy heart in which perchance there remains a secret clinging to the world, which thy self-love has hitherto kept hid, or some small imperfection to which thou dost refuse to do violence, in order to bind thyself to the one object of which it is worthy; disentangle thoroughly all these imperfect feelings, and try faithfully to reform them.

II. To arrive at this Spirit of Recollectedness and this interior life so necessary to a soul which aspires after perfection and desires to draw down into itself the SPIRIT of God, begin by forming a correct opinion of it, resembling the one which the Holy Apostles have given us in their writings. Thou wilt no doubt find it a difficult work; but with courage and a self-sacrificing spirit thou wilt overcome the difficulties which may be found in the attempt; and when thou hast attained to this Recollectedness, thou wilt find in it spiritual delights, strength, grace, illumination, and a peace of mind which will abundantly reward thee for every labour and every effort.

The Spirit of Recollectedness, say the holy Fathers, is a certain temper of mind which makes it ever fit to surrender itself to the SPIRIT of God, to think of this Divine

Object, to speak with Him, to hearken to Him with pleasure and submission, to be ever ready to be moved by the least of His Inspirations, and ever fervent and zealous to obey Him in all things, notwithstanding every obstacle which it may meet with.

Kept in the world by her position or from necessity, lending herself to it where it is unavoidable, she never gives herself wholly to it; on the contrary, she wearies of it, and dislikes it as something apart from her own centre, and she determines never to act in the world, but as she is moved by the SPIRIT of GOD, Whom she retains ever in the secret chamber of her soul, retiring whenever she can do so to regain that solitude after which she pines, because in it she is so much less distracted and far better able to enjoy the loved and intimate presence of her GOD.

It is to be remarked that Recollectedness is opposed to distraction and to whatever disperses and scatters thought, and a soul who possesses the Spirit of Recollectedness never goes out of herself to wander among others, or if she does so in moments of thoughtlessness, she quickly returns to seek her GOD and to hold close communion with Him.

As she has ever with her the HOLY SPIRIT of GOD Who enlightens her and takes care to guide her in all her steps, she does not multiply herself in different objects and in different works. With her all is simple, in order to imitate the glorious simplicity of the Supreme Being Whom she loves. She is self-contained, taken up with one sole object, one thought, one truth, one single look, one single work; so is she ever attentive to keep the avenues of the heart constantly closed; nothing distracts her, she is always the same, and makes her whole happiness to consist in never separating herself from GOD, either in mind or heart.

Here is the simple picture of a soul who has acquired the Spirit of Recollectedness. Examine thyself; search thyself. If thou hast it not, shouldst thou not have it hadst thou been more faithful? Make every effort to attain it.

Aspirations.

What infinite space hast Thou not put between Thyself and me, O All-powerful God. Thou art beyond the reach of my sight, and yet am I ever beneath Thine eyes; if Thou didst take them off me, I should instantly perish and return to the fearful nothingness from which Thou hast drawn me. Thou surroundest me; nevertheless Thou art above me. Thou art around me; Thou dost penetrate me. Thou art more within me than I am myself, and yet I cannot draw nigh to Thee. Ah, LORD, vouchsafe to diminish this great space which distresses and troubles me. If I cannot ascend to Thee because I am still on the earth, of Thy great Goodness descend to my nothingness. If my eyes are too feeble to see Thee because Thou dwellest in the Light which no man can approach unto, the brilliant splendour of which blinds the eyes of mortal men; illumine my mind, and shine into my heart through Thy love; help me to serve Thee, and to gather together every power and faculty which Thou hast given me so as never to forsake the Spirit of Recollectedness or to go out from Thy Divine Presence. As there are no moments of my life in which I cannot feel the effects of Thy Blessings and Mercies, so should there be none in which I should forget to be thankful for them. Enable me, O LORD, to restrain the impetuosity of my temper, the wanderings of my heart, the glances of my eyes, my hearing, and the words of my mouth, that they may never distract me, and that I may never forsake the Spirit of Recollectedness.

GIFT OF THE HOLY SPIRIT.

Spirit of Understanding.

The HOLY SPIRIT only favours with the Gift of Understanding, faithful souls who live an interior life, who realise the Presence of GOD, and who have the Spirit of Recollectedness; for their mind, being more continually given to prayer and meditation upon Divine things, is more enlightened by the HOLY SPIRIT. Nothing is able to distract them; they possess a clearer and more distinct knowledge of the GODHEAD; their penetration is keener, their affections are more detached, finer and clearer; therefore one may say that Recollectedness obtains the precious Gift of Understanding, and sustains the Spirit of Recollectedness, of which faith is the foundation and intelligence is the fruit and the reward.

The manner to obtain it and to become worthy of it is to have much faith and a great love of prayer, and the interior life, much gentleness of heart and mind. Entreat the HOLY SPIRIT with all humility to grant thee this Gift of which He is the Author, and thy happiness will consist in the Spirit of Recollectedness.

HYMN.

Promissa, tellus, concipe gaudia.

And now, glad earth, take up thine Alleluia,
 Bright day, spousal of Heaven and earth, all hail !
 Averted is the wrath of Dread ЖЕHOVAH,
 The Mediator gone within the veil !

O CHRIST, put on Thee now Thy hard-earned glory,
 Conqueror of hell and death, as is most meet,
 Go on, and reign, for to all time before Thee
 Thy kingdom lies, the world is 'neath Thy feet.

And who are ye, where your LORD hath ascended,
 Gazing where on Heaven's vault His footsteps burn?
 As He ascends with golden clouds attended,
 So as a dreadful Judge shall He return.

O CHRIST, upon Thy FATHER's right hand sitting,
 Make us partakers of Thy triumph now,
 Fierce is the warfare, but it were most fitting,
 While Thou dost lead, that we o'ercome the foe.

Glory to GOD the FATHER, into Heaven
 Who hath received the Hostage of our peace,
 And to the SPIRIT DIVINE be glory given,
 And glory to the SON, our sure release.

Wednesday after the Ascension.

SPIRIT OF PRAYER.

Do not be satisfied to-day with prayer or even with earnestly offered prayers at fixed times, but be so imbued with the Spirit of Prayer that you may be enabled to "pray without ceasing." Men pray with their minds, with their hearts, with their tongues; but they pray also by good works when the presence of God dwells in them and their actions are done according to His holy Will.

To have this spirit dwelling in you and to be always ready to pray is to have the Spirit of Prayer; but in order to keep alive in your soul this blessed temper which is to be to-day your meditation, avoid the turmoil of the world, speak little, think often upon God, realise within you His Divine Presence, and occupy your thoughts continually with some of His blessed words or works.

Meditation upon the Spirit of Prayer.

I. The principal occupation of the Apostles during their ten days of retirement in the Upper Chamber, was praying, earnestly and without intermission; it is therefore not surprising that they obtained what they asked, for such prayers are always granted. Prayer indeed is the most important preparation for the inward working of the HOLY SPIRIT, and the most needful condition for obtaining His Divine favours and drawing Him down into our souls.

S. Luke not only tells us that the Apostles prayed, but he adds that they prayed continually, "with one accord," that is to say, that their prayer was kindled by love, that they became one spirit, one heart, one soul, and one voice; it can therefore be said that such prayer is not simply praying, but possessing in a supreme degree the Spirit of Prayer and Meditation.

It was not possible but that such prayer should be heard favourably and should pierce the skies, that it should be borne upon the wings of the Seraphim not only to the throne of God, but even to His ear and heart to obtain all its petitions, although it pleaded for nothing short of God Himself Who is the HOLY GHOST. Ask with equal earnestness and thou wilt obtain.

Enter in spirit into the Upper Chamber, and picture to thyself the Blessed Virgin and the Holy Apostles engaged in prayer, at one time prostrated by deep humility, at another with hands and eyes upraised to Heaven from whence they expected all their help, at another giving vent to heartfelt aspirations to invoke and draw down the HOLY SPIRIT of God Who had been promised to them by the lips of their Divine Master,

at another keeping profound silence while their hearts and minds prayed, inwardly speaking in this manner all the more forcibly, in that their desires and their love formed all their expressions and made them far more agreeable to GOD than those of the lips.

What faith, what reverence, what desire, what recollectedness, what fervour, what aspirations issued from their breasts, what enkindled prayers came forth from their lips to attract the HOLY SPIRIT'S presence.

As these great Saints did, so do thou wait for and seek the HOLY SPIRIT, pray with them and as they did, that is to say, with the same faith and the same earnestness. You are perhaps conscious of the feebleness of your prayers: to make them more acceptable, and to give them more vigour, better success, and greater strength, ask that GOD would give you a share of the fervour which animated them: here are great examples, imitate them if you would acquire the Spirit of Prayer, and draw down upon yourself the HOLY GHOST.

II. To pray simply with the lips, when the heart and mind have no part in the prayer, this is not to have the Spirit of Prayer: the request of the lips alone was never either heard or granted by GOD. It is necessary that everything within us should pray, and that we should pray with all the faith and all the reverence which is due to GOD the Creator, with all the confidence and love which we should offer to GOD the SAVIOUR, and with all the fear and trembling with which we must approach GOD the sovereign Judge of quick and dead.

Prayer, say the holy Fathers, is the lifting up of our soul to GOD, sustained and carried up by faith, and strengthened by the hope of obtaining our petition, animated and kindled by love. It is by prayer that our soul holds

familiar intercourse with the Sovereign SAVIOUR and the GOD of Majesty, that she opens out to Him her needs, that she lays bare with confidence all her sorrows and distresses, and that she asks from Him with all the earnestness of which she is capable, the dispositions and the strength needful for her to keep His Commandments, to accomplish His adorable purposes, and to resist all the enemies who would overcome her. To pray in this manner is surely to obtain all we desire and all we ask for, and this is to have the true Spirit of Prayer.

Examine your present habit of prayer, and correct the faults which you find you commit in it, especially listlessness and distraction, if you desire to ensure success to your Prayer.

You will perhaps say, I am too weak to pray with such a degree of perfection, and therefore dare not hope to receive the HOLY SPIRIT. Be not discouraged, but earnestly entreat the HOLY SPIRIT, and He will help you to pray, for without His help we cannot pray, and it is in Him alone that the faithful pray to GOD the FATHER, through our LORD JESUS CHRIST.

It is in fact what the great Apostle says in the 8th chapter of his Epistle to the Romans, this HOLY SPIRIT "helpeth our infirmities, for we know not what we should pray for as we ought," nor how to pray as we ought. He Himself prays in us, as says S. Paul, "the SPIRIT Itself maketh intercession for us with groanings which cannot be uttered," that is to say, that He makes us pray, and that He of His mercy creates and excites acceptable longings and desires in our hearts; therefore we must pray in and with the SPIRIT in order that He may give Himself to us. In such a manner did the holy Apostles pray during the ten days they passed in the Upper Chamber, and their prayers drew down this

HOLY SPIRIT; and it is thus that you should pray to obtain the same grace.

Aspirations.

Sustain my weakness, O HOLY SPIRIT of Strength; illumine my ignorance, O HOLY SPIRIT of Light; arouse my indolence and lukewarmness, O HOLY SPIRIT of Love. Teach me to pray aright; vouchsafe to pray in me and make me to pour forth from my inmost heart aspirations to draw Thee towards me; inspire me; deign to be formed in me and put in my mouth and on my lips the prayers which Thou art best pleased to hear, and which Thou wilt most readily grant, in a word which are most in accordance with Thy Will. Restrain the lightness, settle the unhappy changefulness of my mind; and grant unto me the power of prayer, to think of Thee and to hear Thee speak to me.

Vouchsafe to imbue my mind with the great truths which Thou wouldst teach it; engrave them within me in characters deep, eternal, and ineffaceable, so that they may stay it, that it may understand them, may retain them, may taste them, may love them, and may attach itself to them without distraction, without weariness, or inconsistency, and that in loving them it may make them the rule of its whole life and conduct. But, O HOLY SPIRIT of Love and Goodness, penetrate and pierce my heart with the choice arrow of Thy Divine Love, so that all its happiness and delight may consist in praying in the way in which Thou wouldst have it to pray, with a lively faith, firm hope, strict attention, profound humility, loving confidence, and generous perseverance, and above all with that love and fervour which nothing may ever be able either to chill or lessen.

GIFT OF THE HOLY SPIRIT.

Spirit of Wisdom.

The Spirit of Wisdom is the head and crown of all the other Gifts of the HOLY SPIRIT, and whoever possesses her may feel that he possesses all things. She consists in the knowledge of Divine things through the highest principles; and she differs from all other knowledge in that she is ever accompanied by a desire for the Heavenly truths which she makes known. She has no other principles but those of faith and revelation, and there are none that are higher or more certain; in a word she is not only the light of our minds, but also that of our hearts, as the sun is that of our eyes.

The season of prayer is the fittest time in which to seek Wisdom from the HOLY SPIRIT Who is the author and giver of her. Seek her, entreat the gift of her with thy whole heart. Happy wilt thou be if after having sought her thou canst say with the wise man, "I asked, and the Spirit of Wisdom came unto me, and I preferred her to all the treasures of the earth."

HYMN.

Æterne Rex altissime.

O Thou eternal King most high,
Who didst the world redeem;
And conquering Death and Hell, receive
A dignity supreme:

Thou through the starry orbs, this day,
Didst to Thy throne ascend;
Thenceforth to reign in sovereign power,
And glory without end.

There seated in Thy Majesty,
To Thee submissive bow

The Heaven of heavens, the spacious earth,
The depths of Hell below.

With trembling there the Angels see
The changed estate of men ;
The flesh which sinned by Flesh redeemed ;
Man in the GODHEAD reign.

There, waiting for Thy faithful souls
Be Thou to us, O LORD,
Our peerless joy while here we stay,
In Heaven our great reward.

Renew our strength ; our sins forgive ;
Our miseries efface ;
And lift our souls aloft to Thee,
By Thy celestial grace.

So when Thou shinest on the clouds
With Thy Angelic train,
May we be saved from vengeance due,
And our lost crowns regain.

Be Thou our guide ; be Thou our goal ;
Be Thou our pathway to the skies ;
Our joy when sorrow fills the soul ;
In death our everlasting prize.

Glory to JESUS, Who returns
Triumphantly to Heaven ;
Praise to the FATHER evermore,
And HOLY GHOST be given.

Thursday after the Ascension.

SPIRIT OF PERSEVERANCE.

Make it your endeavour to-day courageously to overcome all the weariness, disinclination, and difficulty which you may have to contend with in prayer, whatever temp-

tation surprises you, whether from the Devil or from your own sloth and indifference, or from a fickle or frivolous disposition, or from dryness of heart. Pray nevertheless fervently, and continue in prayer to draw down the HOLY SPIRIT upon you, to sanctify you through His Grace, to enrich you with His Gifts, to nourish you with His Fruits, and be well persuaded that what He does not always grant to prayer He never refuses to bestow upon perseverance in prayer.

Meditation upon the Spirit of Perseverance.

I. The Acts of the holy Apostles expressly tell us that those Saints, who were shut up in the Upper Chamber after the SAVIOUR'S Ascension to await the HOLY SPIRIT Who had been promised to them, were not content to pray, but offered their supplication with oneness and perseverance, without becoming weary in prayer, until the time when the HOLY GHOST descended upon them.

To draw thee more forcibly to persevere in prayer pay attention to those holy words which the SAVIOUR spoke to His Disciples, that "Men ought always to pray, and not to faint;" and in order carefully to impress on them this important truth He invites to such perseverance in prayer when He says that he who prays in this manner obtains his petition; "He that seeketh, findeth; and to him that knocketh it shall be opened."

Thou shouldst conclude from this, that it is less to pray than to the Spirit of Perseverance that the HOLY SPIRIT grants the Gifts which are sought from Him; for amid Christians we see a large number who at certain times pray with such fervour that it seems as if God should at once grant them the gifts for which they pray. These pray only from inclination, and occasionally, and

after having prayed they return to their habitual manner of life. It is again the same frivolity, the same listlessness, the same sloth : they even forget what it is they have asked of God, and only return to prayer when the inclination returns. In fact, theirs is a state of continued change, a proof that they do not possess the Spirit of Prayer, which is an habitual and permanent disposition, and one which prays with such perseverance that it does not cease to pray until it has obtained of God all its petitions.

Acknowledge that thou hast a great desire to obtain a gift which thou knowest thou canst not do without ; that thou art persuaded that He from Whom thou dost ask it has the power to grant it, and even wishes to grant it in at least as great a degree as thou dost desire to receive it ; and thou wilt not be weary of seeking and asking until thou hast obtained.

Understand then that the greatest and most necessary of all the gifts which thou canst ask for, especially at this holy season, is the Gift of the HOLY SPIRIT. We are so entirely dependent upon this HOLY SPIRIT, that without His help we cannot even rightly speak the holy Name of JESUS. This is the reason why we are unable without His assistance to resist the strong temptations to which we are sometimes exposed ; and without His support how could we fulfil the many trying duties of our condition and state in life ?

Realise then, as thou shouldst, thy extreme need, and this feeling will oblige thee to pray without ceasing in obedience to the teaching of our Blessed LORD, and to seek earnestly the HOLY SPIRIT, and especially to seek Him with perseverance as the Apostles, without ceasing to pray, sought Him during the space of ten days in the Upper Chamber.

II. Of all the Christian virtues there is none more needful, or more agreeable to GOD, none which gains a more abundant reward, than perseverance in well doing, for it is more difficult than any other; but it is most necessary for the securing of our salvation; it is a very difficult work, and according to the words of our LORD JESUS CHRIST, we must do violence to, and overcome ourselves in order to obtain the Kingdom of Heaven.

Thou mayest oftentimes see those who have something of the fervour of the Seraphim in their prayers; but it is only when it pleases them, and they have an inclination for prayer. When they are no longer conscious of this feeling and are in dryness of spirit, they cease praying, or only pray with their lips when their heart no longer prays, and is far from GOD, like those false and hypocritical persons of whom Isaiah speaks and whom our LORD mentions in the Gospel. It is not so that the HOLY SPIRIT would have us pray or teaches us to pray; and these are not the kind of prayers to which He grants the gifts which are sought from Him.

The Spirit of Perseverance in Prayer is not a passing but rather a permanent disposition; it is nevertheless true that even the Saints felt at times distaste to and weariness in prayer, also deadness of heart, and dryness of spirit, and like the kingly Prophet, looked upon themselves as beasts in the presence of GOD, in a state of darkness and indifference. But faith never forsook them, and made plain to them that this painful condition was either a fatherly correction for some secret fault or was sent as a trial of faith; and that therefore far from leaving off prayer, as the faithless do, they should do violence to themselves, and persevere in prayer, resolved to go to GOD by the hidden paths of faith, and not to become weary, until through this Spirit of Perseverance they have

in this manner become worthy that the light should shine anew to guide them to the stable where CHRIST was born.

If thou findest thyself in this painful condition, be not discouraged, but persevere in prayer without light, without enjoyment, without feeling, without consolation, well persuaded that thou wilt never pray unworthily, or without success, when thou dost pray as GOD would have thee pray. Rest in the will of thy SAVIOUR which thou art then performing. Wait for Him, says the Psalmist, with patience; and in the meantime act with vigour, and He will comfort thine heart, and thou wilt surely obtain thy petition.

Imitate the holy Apostles, who prayed without ceasing during ten days, until the happy moment of the descent of the HOLY SPIRIT, Who abundantly rewarded their perseverance in prayer. Do not cease to pray unless it be like the woman of Canaan to turn thy prayers into entreaties. Follow JESUS as she did. Wait until thy perseverance has been rudely tried as was hers, "and then," says a holy Bishop, "thou wilt grasp with an acceptable violence from the hands of GOD those gifts which He appeared to deny thee."

Aspirations.

What weakness do I not feel in myself, what lightness and inconstancy! O my GOD, I pray, but how often do I weary in prayer! Alas, I have but too great an enjoyment in worldly concerns. I seek them with too great eagerness. I have passed many hours of my life in them without weariness, not heeding the precious time I was wasting in them, and the profitless words I was uttering, without remembering that I should have to

give a strict account of them at the Judgment. Oh, if only I had spent as much time in intercourse with my God, in praying to Him, worshipping Him, making acts of love, speaking and listening to Him! What grace should I not have gained, of what love, of what virtues, of what gifts should I not have been made worthy. I should have opened unto Him my whole heart, and received the blessed influences of His HOLY SPIRIT. What a source of pure enjoyment have I not deprived myself of by my own fault, and how deeply should I feel its loss! With what eagerness and childlike earnestness should I not endeavour to make lasting those pure pleasures and delights of a spiritual conversation in which the Wise Man assures me that neither bitterness nor satiety are to be found. O HOLY SPIRIT, as from myself I can hope for nothing, being only frivolity and changeableness, I can hope in Thee. Vouchsafe to sustain me with Thy Divine strength; give unto me an ardent longing desire, hunger and thirst for Thee; heal my unstableness and deadness; give Thyself to me, and make me know and feel Thy unspeakable value, and teach me to pray with fervour and perseverance during the remainder of my life.

FRUIT OF THE HOLY SPIRIT.

Spirit of Love.

As the HOLY SPIRIT is an inexhaustible source of treasures He not only has Gifts with which to enrich our poverty, but He also offers us blessed and holy Fruits for the nourishment of our souls.

The first of these Fruits according to the Apostle S. Paul is charity, or love, the most excellent of all the Christian and theological virtues, the one which carries us first to God as to an object supremely good; secondly, to our neighbour, to love and succour him in union with

the will and for the love of GOD, for he is the work of His hands, made in His image, and bought with the price of His own Blood, and an inheritor of His Kingdom. Ask to-day for this precious Fruit of the HOLY SPIRIT, but ask it with such faith, earnestness, and perseverance, that thou mayest hope to obtain it. If thy soul is nourished with it, and thou dost feel in thyself its sweets and delights, thou wilt be able to say with S. Paul, "the love of GOD is shed abroad in our hearts by the HOLY SPIRIT which is given unto us;" and again with him, "who shall separate us from the love of CHRIST?"

HYMN.

Optatus votis Omnium.

O long desired, O festal day !
Which lights the world with hallowed ray ;
When CHRIST to earth, the Hope, the God
Returned to Heaven His blest abode.

Our GOD ascending up on high,
Seeks His own Throne of Majesty ;
The exulting Heavens to His domain
Welcome the Only SON again.

Victorious in the ghostly war
O'er this world's prince, He evermore
His conquering flesh, with glory bright,
Presents before His FATHER's sight,

High o'er the clouds the SAVIOUR goes,
And hope on all His flock bestows ;
To Adam closed, before our eyes
Unfolds the gates of Paradise.

O wondrous joy of all the earth !
Man's Offspring by a Virgin birth,
The scorning, stripes, and cross o'erpast,
Mounts to His FATHER's Throne at last.

Meet thanks henceforth let us renew,
To our salvation's Champion due ;
For He that flesh, which here He wore,
To Heaven's exalted mansions bore.

So, with the bright celestial Powers,
One common joy is theirs and ours ;
Himself He unto them imparts
Yet ne'er from us on earth departs.

May we in this our mortal state
On CHRIST in holy converse wait ;
So live this life, that it may prove,
A pathway to the realms above.

Perpetual laud and glory be
To CHRIST the King of Majesty ;
Who wends on high to Heaven His way,
Where Saints in bliss rejoice for aye.

Friday before Whitsuntide.

SPIRIT OF EARNEST DESIRE FOR SELF-PERFECTION.

Let this whole day be to thee, one of earnest desire after Self-perfection ; begin to long for it at thine awaking ; do this in such a manner as to multiply and renew thy desires every hour of the day, and that all may tend towards the HOLY SPIRIT as the most worthy object for which thy heart can long.

Watch carefully over thy heart, to the end that it may not allow itself to be surprised by any strange desires opposed to those which should wholly occupy thee before the coming great festival ; but if thou wouldst that they should be heard favourably by the HOLY SPIRIT, Whom thou dost address, make them to ascend to Him on wings of love.

Meditation upon the Spirit of Earnest Desire.

I. The same Spirit Who makes us love, makes us also earnestly to desire, for we usually long after that which we love; therefore desire and love are nearly the same things, especially when they have GOD as their one object. But to engage us to desire nothing out of GOD, we must be attentive to mark the great difference which there is between the earthly desires which ambition, luxury, and covetousness, create in our hearts, and those of which the HOLY SPIRIT is the author and finisher. The former are ever accompanied by trouble, impatience, and anxiety, which disturb the peace and tranquillity of the soul, for it possesses nothing of that which it longs for; whereas the latter, far from causing sorrow and trouble, fills the soul with true peace and happy gentleness, for when we desire GOD alone, we already begin to possess Him, for to desire Him, is to possess Him, and it is earnest desire which makes us find Him and which puts us in possession of Him.

A covetous man whose desires tend towards the accession of riches, gains nothing in longing after them; on the contrary, all his desires torment him and make him feel acutely being deprived of them, his days pass in longing, and his nights in anxiety; for he has the misfortune of desiring and of not having centred his earnest desires in GOD, he therefore feels that they are barren, and that far from making him happy they are the cause of his trouble. It is the same with a man seeking after pleasure or ambition; it is the desire after them which makes their absence to be so keenly felt.

On the contrary, those who desire to love GOD, already possess what they long for; whoso desires the HOLY SPIRIT, has Him already in his heart, for our desires

coming from Him alone, He kindles them, He forms them, He inflames them, by Divinely breathing upon them, and He is therefore within us as He dwells wherever He works.

What an advantage to desire GOD alone, for it is enough to long after Him, to possess Him : what blindness, rather let us say, what hatred of ourselves only to desire perishable things, which in no way assist the salvation of our souls ; for these longings only make us wretched in causing us to feel acutely our state of privation, they rob us of our peace and are no help to us.

He who desires GOD alone, says a Saint, loves to desire Him, for he has ever pleasure in longing after Him ; he who loves, desires ever to love, therefore the longing after GOD and the love of GOD, form a mysterious circle ; we only desire GOD so as to love Him better, and we only love Him so as to learn to long after Him better. How watchful should we be to free our hearts from all desires, so as to long for nothing which is passing and perishable. Wouldst thou be truly happy in this world and in the next, make a generous resolve to desire nothing which is less than GOD.

II. It is unquestionably the HOLY SPIRIT Who is the author of all good desires. He it is Who creates them in our hearts ; it is He Who desires in us ; it is He again Who makes us long after all that will conduce to our soul's salvation : for it is He Who penetrates into the most hidden recesses of our hearts, and it is He also as the Apostle says, Who maketh intercession for us with groanings which cannot be uttered.

What a great boon to know how to desire acceptably, and to make it a practice to desire constantly, for then one is certain of being ever in the company of the HOLY

SPIRIT Who is of infinitely greater value than the companionship of the best of our fellow creatures. It is this which caused a Bishop of old to say that the whole life of a true Christian should be spent in holy desires, for he cannot long after GOD without loving Him, and if he loves Him he possesses both His favour and His friendship, and is sure of fulfilling the whole law and of performing every Christian duty, however great and numerous they may be.

Desire, indeed, inflames as love does ; for if Divine love be as a fire, earnest desire is as its flames, and the flame is what is purest and most subtle, and the keenest and most brilliant part of the fire, for it is ever ascending towards its centre.

Further, to desire well is to be ever in prayer ; not only as regards our fellow creatures who do not know the desires which stir our hearts, but as regards GOD Who is both its Creator and supreme Judge, and Who knows what is most secret better than we know what we see with our own eyes. Prayer even does not ascend unless it is impelled towards the throne of the Almighty, by the fire of our earnest desires. This sacred fire in elevating our hearts, draws us towards the heart of GOD, and in that manner prepares our hearts and makes them more fit and better prepared to receive the HOLY SPIRIT and His accompanying graces ; for the fire of the love of GOD, which animates them enlarges the heart and gives it a greater and more extended capacity, so that the grace of the HOLY SPIRIT acts in it more freely as the heart becomes more purified from its smallest soils by the ardour of its desires.

Ever desire more and more earnestly, if thou wilt possess the HOLY SPIRIT. Ask Him to vouchsafe to create these desires within thy heart, to kindle them with His

Divine breath, to inflame them with His Heavenly ardours, that He may be at once both their principle, their object, and their great reward.

Aspirations.

“ Like as the hart desireth the water brooks ; so longeth my soul after Thee, O GOD.” Such, O SPIRIT of Love and Earnest-desire, is the language of a great king and prophet who sighed after Thee, why is it not mine ? and why does not my soul long after Thee with the same ardour ? Alas, I feel to my confusion that my earnest desires flag, and even that they are extinguished when my heart begins to long for other things besides Thee that are not sought purely for Thee. O HOLY SPIRIT, favour me with Thy Divine breath to rekindle the fire of my desires when it is extinguished, and grant me fresh flames when it languishes to the end that the fire of my desires may burn so brightly that it may never be put out and that I may sooner cease to live than cease to long after Thee.

Come to me, O Well-beloved of my heart and remove every obstacle which prevents my coming to Thee, for I feel that I cannot approach to Thee without drawing Thee nearer to the fearful space which exists between me and Thee. Thou art a Pure SPIRIT and I am carnal and earthly, Thou art an Almighty GOD and a GOD of Glory and Majesty, I am but a worm of earth, animated clay, a living nothing.

Nevertheless I feel that Thou hast vouchsafed to point out the road which leads to Thee, and that I shall sooner pass along it by the desires of my heart than by the steps I shall take. But, O SPIRIT of Love, form in me Thyself these longings of my heart, they will carry me

even to Thee, and Thy infinite goodness will draw Thee down to me, and thus shall I be inseparably united to Thee both in time and in eternity.

FRUIT OF THE HOLY SPIRIT.

Spirit of Joy.

As there is an earthly joy which proceeds from the fleeting pleasures of this life, so is there an innocent and Christian Joy which comes from a good conscience, a perfect conformity to the will of GOD, accompanied by an ardent charity and a firm hope of possessing GOD in Heaven. This Joy which is the joy of the Saints, is also a Fruit of the HOLY SPIRIT and a blessed foretaste of those which we hope to taste eternally with this same SPIRIT Who is their author.

For worldly minds there is but a false joy, because it is divided by the continual reproaches of an importunate longing and deprived of the hope of Heaven. If thou wilt be happy, make a resolution never to taste of earthly joys which are only borrowed and passing, but only of those of the children of GOD, for GOD alone, says a Saint, should be our joy and he only who rejoices in Him rejoices securely and rejoices in that which is immortal and unchangeable. Ask of the HOLY SPIRIT to-day this blessed fruit, taste it, and nourish thy soul with it. This joy will insensibly draw thee towards that eternal happiness which is prepared for thee.

HYMN.

Nobis Olympo redditus.

Thou, Who dost build for us on high
A house beyond the crystal sky,

Lead us to Thee above,
With cords of love.

Thou, in Whom dwelleth every good,
Thyself shalt be the soul's abode,
Waking from life's brief night
To endless light.

Then shall we see Thee as Thou art,
Thy countenance pure, nor fear to part,
To love Thee and adore
For evermore.

If Thou dost love us, leave us not ;
But send down from that pure calm spot,
Pledge of adopting love,
That fostering Dove.

Thou, Who shalt come our Judge to be,
JESU, the glory be to Thee,
With GOD and SPIRIT Pure
Aye to endure !

Saturday before Whitsuntide.

SPIRIT OF ATTRACTION.

Thou art now arrived at the season of possessing the most precious of all treasures, if thou hast been attentive and careful in thy preparation for the great Day, and if thou hast been faithful in the performance of thy religious exercises, whose aim was to draw down the HOLY SPIRIT. But now it would be well to redouble thy prayers, desires, longings, and fervour.

Begin then, by making an act of reparation to the HOLY SPIRIT for the faults of which thou mayest have been guilty since the day of the SAVIOUR'S Ascension,

and further, make every effort to enter into dispositions similar to those of the Apostles, and say often, HOLY SPIRIT, vouchsafe to draw me to Thyself; make me worthy to draw Thee down to me.

Meditation upon the Spirit of Attraction.

I. In the drawing of the HOLY SPIRIT there are two important points to be considered. First, the action of this All-powerful God upon our souls, by which He draws us to Him. Secondly, our co-operation with and answering to this drawing, and on our side endeavouring to attract Him to us. And as our GOD ever comes to meet His creatures, let us begin by meditating upon this blessed and powerful drawing of the HOLY SPIRIT on our behalf.

He had given us this promise by His Prophet Isaiah, that He would draw us to Himself by the cords of love; and in Jeremiah He says these beautiful words to His chosen people, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee."

Nearly all men had become indifferent to this drawing, Divine as it was; and the Devil, jealous of their happiness, had allured the greater number to the worship of idols, and occupied them with this superstitious creed by allurement which attracted their curiosity; and it seemed as if the LORD JESUS CHRIST had only come upon earth to destroy this hateful worship, and to replace it with a Divine attraction. Thus the SAVIOUR said to His Apostles before His death upon the Cross, "I, if I be lifted up from the earth, will draw all men unto Me."

It is to render this Divine drawing more efficacious, and to make our hearts more inclined towards it that

He has sent the HOLY SPIRIT, to Whom inspiration and attraction are ascribed, as His especial attributes ; and it is through the Apostles' ministry, on whom He visibly descended, that He has been drawn down to the earth.

There is no one who has not had a special drawing ; the same SPIRIT Who divides His Gifts according to His blessed Will, gives also to each one his summons, and everyone should seek to know what it is. There are, indeed, some who feel it ; but there are very few who are sufficiently faithful to act up to, and with it.

To one is given the drawing towards the temper of silence, and the gift of an interior life ; to another meditation, and a life of contemplation ; to this one the attraction towards penitence, and the spirit of mortification ; to that one to labour for the salvation of souls and works of charity ; and all these drawings come from the HOLY SPIRIT. Study well thine own, and examine how thou hast hitherto co-operated with it ; especially be well persuaded that it is nearly always faithfulness in answering to our call, on which depends our progress in holiness and in our Christian and religious perfection, even sometimes our eternal salvation.

Endeavour to make amends for all the faults which thou hast committed, by a hearty resolution to be more and more faithful ; and for fear of losing this drawing, and lest the HOLY SPIRIT should cease to speak to thy heart, and no longer direct and guide thee, which would be a terrible misfortune, as it would be in a measure to forsake thee, say often with the spouse, in the Canticles, "Draw me, and I will run after Thee."

II. Mark well, that not only does the HOLY SPIRIT ever prevent us, but that He also creates in us this de-

sire, inclination, and attraction. He wills, nevertheless, that we should do our utmost to second Him by answering to His voice, by co-operating with His Divine favours, and that we make every effort to draw Him into our hearts, by the preparations we endeavour to make in our longings and our prayers.

It is true that He is also the Author of every step we take towards Him, and that He forms in our hearts our wishes and fervent desires to advance towards Him, and that He inspires everything we may do to draw Him to ourselves. All is then His work, and this is what we must believe and realise to keep us humble, and to make us feel our weakness and our dependence, and to make us thankful for all He does in us, according to S. Paul's teaching.

May we also acknowledge for our comfort, and to encourage us not to remain listless and idle, that as all is so entirely the work of the HOLY SPIRIT, so is it also our own, and that He Who made us without ourselves, as says a Bishop of old, will not save us against our will? He demands from us that we long for Him, that we prevent Him, according to the Psalmist's language, that is, that we make haste to come and meet Him, that we desire Him and call to Him, and strive to draw Him down to us. He makes much of our prayers, He hears them with pleasure, and even more so when our hearts pray with our lips. He grants us, says the Prophet, the preparations of our hearts. He allows Himself to be drawn, God as He is, down to our nothingness; the All-powerful allows Himself to be disarmed, inclines Himself to the voice of His creatures, comes to visit them, and takes delight in holding communion and dwelling with them.

As the Patriarchs and Prophets of old succeeded by their prayers in drawing down to the earth the Divine

WORD, so would the HOLY SPIRIT be sought for and drawn down by our longings, our petitions, and our fervent desires. Let us then open to Him not only our lips, as did the kingly Prophet, but also our whole hearts and souls, in order to be able to say with this saintly King, I opened my mouth and drew down the HOLY SPIRIT of GOD, for my desire was to obey His commandments.

Promise Him to be faithful unto death to every inspiration with which He will favour thee; to be attentive to His Voice, courageous in following Him, docile in allowing thyself to be led by Him. This is the surest way of drawing Him to thyself, and of retaining Him when thou hast the happiness to possess Him.

Aspirations.

O HOLY SPIRIT! how all-powerful is this double attraction, and how deeply does it make me feel my own weakness and nothingness. If Thou hast deigned to draw my soul to Thyself, it is but the effect of Thy great mercy, and I am so feeble that without Thy help I cannot act up to this Divine drawing.

Whatever fervour and eagerness I may feel in going towards Thee, I am conscious of needing all to enable me to take one step, or to detach me from created things, unless Thou dost vouchsafe to me a powerful drawing which alone can effectually detach me; and in a word carry me away, and sever me from all things to attract me to Thee, with a gentle violence, and to unite me inseparably to Thyself.

But, alas! how often has Thy drawing made itself felt in my soul without my corresponding with it. Oh, if I had only been faithful, as often as Thou hast favoured me, how many vices should I not have overcome, how

many virtues should I not have acquired, and what progress might I not have made in the road towards perfection? I should be filled with Thyself, O my God, and now I am so full of self. I should be wholly on fire with Thy Divine Love, instead of which I am so lukewarm, that I dare hardly say that I love Thee.

Grant me pardon, O HOLY SPIRIT, notwithstanding all my past unfaithfulness over which I now grieve; make me to feel the whole force of Thy Divine attraction; break my chains; draw me powerfully to Thyself, since I am resolved henceforward to be faithful. Add to this grace that of making me worthy of drawing Thee towards me; bow the heavens to come down to my nothingness; let Thyself be drawn by one of Thy weak creatures, who desires Thee with all the fervour of which Thou hast made him capable. I will receive Thee with joy; I will hearken to Thee with delight; I will listen to Thee with devout attention; I will obey Thee with profound respect, and I will strive to be faithful to Thee to my last breath.

FRUIT OF THE HOLY SPIRIT.

Spirit of Peace.

Christian peace is at once the Work, the Gift, and the Fruit of the HOLY SPIRIT. It cannot suffer itself to be disturbed, nor to be troubled, by aught which arises through the passions and tempers which never leave the sinful soul at peace. It only descends into peaceful, quiet, and tranquil souls; and when it has entered into them, it perfects this peace, and so establishes it within this soul that it becomes to it the delicious fruit which nourishes it, and it never abandons it whatever evil may happen to it. Is thy soul then at peace with God? Is she not troubled by her sins? Art thou at peace with

thy neighbour? Is thy soul not affected by thy dislikes, aversions, jealousies, and by thy unjust prejudices? Art thou at peace with thyself? Is thy soul not disturbed by her passions, by wrong desires, or by thy ambition? Is thy conscience at peace? Is she not troubled by just regrets, through the remembrance of past sins, of which thou hast not yet duly repented? Strive after this peace, and pray earnestly to the HOLY SPIRIT to grant it unto thee.

HYMN.

O Christe, Qui noster poli.

O JESU, Who art gone before
To Thy blest realms of light,
Oh, thither may our spirits soar,
And wing their upward flight.

Make us to those delights aspire
Which spring from love to Thee,
Which pass the carnal heart's desire,
Which faith alone can see;

When to His Saints as their reward
Himself JEHOVAH gives,
And thus its all-sufficient LORD,
The faithful soul receives.

To guide us to Thy glories, LORD,
To lift us to the sky,
O may Thy HOLY GHOST be poured
Upon us from on high.

Praise to the FATHER, and the SON,
Who dwells aloft in Heaven,
And to the SPIRIT, Three in One,
Let equal praise be given.

Whitsun Day.

SPIRIT OF DIVINE LOVE.

Strive to attain this day to a spirit of constant recollectedness, to be full of fervent desire, of zeal, and of love, and to be wholly occupied in thought with the infinite goodness of the HOLY SPIRIT. Strive also to realise the need thou hast of His indwelling within thy soul, for the forgiveness of thy sins, and for the attainment of fresh grace. And pray to Him with a contrite and humble heart.

Enter to-day in spirit into the Upper Chamber, and only leave it with the Holy Apostles of thy LORD. In their company and with them, watch, with prayerfulness, for the hour of the descent of the HOLY GHOST. Be careful to lose nothing of this blessed time. For shouldst thou allow it to pass by thee unheeded, either through negligence or want of recollectedness, it might perhaps be lost to thee for ever. For the HOLY SPIRIT of GOD influences in what place He willeth, at what time He willeth, as He willeth and whom He willeth. Watch and pray always therefore; for this is the surest means never to be surprised, as well as to obtain a portion in His spiritual influences, His graces, and His blessings.

Meditation on the Spirit of Love.

I. Hitherto thy spirit has been that "deep" of earth of which the Psalmist speaks when he calls upon and invokes the "deep" of Heaven which is the HOLY SPIRIT. He desired, he prayed, he acted, he prepared himself with care, and we suppose that he was heard favourably, and now this "deep" of heaven, which is an abyss of mercy and good-

ness, will call to thee ; He will work in thy heart and His Divine operations will consist in imparting to thee of His Light in thy sanctification through His grace, in inflaming thee with His love, in filling thee with His Divine Presence, in shedding upon thy spirit His goodness : but thou must hearken to His voice, and be teachable and submissive to His Divine Inspirations.

The word of our LORD JESUS CHRIST standeth sure when He says in the holy gospel that His Heavenly FATHER will give the HOLY SPIRIT to them that ask Him ; for love is an essential characteristic of the COMFORTER, Love is His nature, not love which conceals itself, but which delights in shedding itself, and communicating itself abundantly to souls detached from earth, who are opposed to the spirit of this world and who strive to make themselves worthy of a share of His Divine unction.

For Him be absorbed to-day in the abyss of thy own nothingness and in the contemplation of the love of this Adorable SPIRIT. He is GOD, equal to the two blessed Persons from Whom He proceeded through love, and is thereby a SPIRIT of Love and of Goodness. It is He Who spake by the prophets and apostolic men whom He inspired in the Holy Scripture, it is He Who commands through sovereigns and all in authority, Who repents in penitents, Who loves in the good, Who combats in those who strive, Who responds to those who seek, Who sustains the faith and triumphs in martyrs, and Who ever reigns in the saints.

The Church penetrated or conscious of the infinite value of the gifts of the HOLY SPIRIT, designates Him sometimes as the light of hearts which dispels the clouds of ignorance, makes known to them what they should love, is at times a precious gift to enrich thy poverty, at others a blessed dew to soften the hardness and moisten

the dryness of our souls, again a Divine COMFORTER Who wipes away our tears and helps us to bear our sorrows, a holy unction which makes us feel the blessedness of belonging wholly to GOD, a sacred fire which warms and consumes us with its Divine fervour, a sacred breath from which grace springs up in our hearts, and a bond of love which unites hearts separated by time and space.

These divine names and these glorious attributes of the HOLY SPIRIT are so many expressions which mark His goodness; make them subjects for thy reflections, impress them deeply on thy memory, in thy spirit, and in thy heart, and make use of every means to become worthy of the gracious outpouring of His goodness.

II. About the ninth hour of the day, thou shouldest enter in spirit the Upper Chamber and see these Saints prostrated in prayer, and imagine that thou hearest their devout petitions. Attentive to all that is going on thou hearest at first the sound of a storm of wind shaking the house, and thou wilt understand that when the HOLY SPIRIT takes possession of a heart, all is overcome which would obstruct His entrance and His Divine operations, and thou regardest this Breath as the symbol of the graces He desires to shed over souls. Thou seest tongues of fire, and these tongues are brilliant, they are dispersed abroad, they are raised on high, they rest on each of these Saints; this is the expression of the goodness of the HOLY SPIRIT: strive not to lose sight of any of these manifestations. These tongues tell thee that this Spirit of goodness wills to abase Himself to teach thee to speak the language of the Saints; the light which they shed, that He desires to enlighten thy soul; the fire tells thee that He wills to inflame thy heart with the heat of His love, the height tells thee that the HOLY

SPIRIT desires to separate thee from earth and raise thee to Himself, the gift of tongues expresses the distribution of His different graces of which the Apostle S. Paul speaks. These graces rest upon each to mark them, and the repose and recollectedness which He demands of a soul who desires to receive Him and in which He will rest and take delight. In fact the Apostles are all at once changed into other men, they are inflamed with heavenly desires, a Divine fire shines forth in their eyes, on their faces, in their speech. In a word they are fulfilled, and they will shed abroad of their fulness, they will speak all the languages of the world, they will march as heroes, they will work, they will preach, they will suffer, fight, convert and triumph by the shedding of their own blood; and the Spirit of grace, of strength, and of love, will produce all these results in them and at their hands.

Wouldst thou know if thou hast received aught of this Spirit of goodness? Examine thy thoughts, thy desires, thy words, thy deeds, and the manner in which thou actest towards thy neighbour. Thou hast received Him if all thy thoughts only breathe forth what is good, if all thy desires only incline to what is good, if all thy words tend towards what is good, if thou only labourest for what is good, and if the manner in which thou treatest thy neighbour is only marked by love, that love, cordiality, uprightness, zeal, and goodness, which is an expression of and an emanation from that of the HOLY SPIRIT.

Aspirations.

O LORD, exclaims the Wise Man, how good is Thy Spirit, and filled with sweetness and pure delight; how blessed is it to realise His presence within us and to find all earthly pleasures to be of little worth and insipid

when those have been tasted which Thou makest that soul to feel which Thou hast honoured with Thy presence.

O Thou inexhaustible source of Heavenly and Divine joy and bliss, O Thou Spirit of all goodness, come Thou to me, give Thyself to me, work in me such universal goodness, as shall stream from me and be a perfect image of Thine own, for that alone can be called true goodness. I acknowledge myself to be unworthy of Thy gifts and of the communion which Thou permittest my soul to hold with Thee by reason of my sins of unfaithfulness which are without number; grant me nevertheless, I beseech Thee, the grace to be admitted into the company of Thy Saints, which Thou honourest with Thy presence and which Thou fillest with Thy graces and heavenly gifts.

Filled with an excessive goodness, Thou descendest from the throne in Heaven which Thou occupiest, Thou who dost enlighten, inspire, fill and sanctify mankind, and dost make them capable of enlightening and enkindling others, and of shedding of their abundance and of their fulness on all the inhabitants of the earth.

God of goodness, deign to abase Thyself unto my nothingness. Light eternal, which fadest not, illumine me. Heavenly fire, cleanse my heart of all its defilements and kindle in me Thy divine love, that I fall not again into sloth and indifference. Adorable fulness of all riches, graces and bounties, fill me so that I may never more lose the treasures which Thou hast granted me. Heavenly strength which nothing can resist, sustain my weakness that I fall not. Teach me to speak the language of Heaven, and instruct me as Thou didst the Apostles to fight, to suffer, to endure, and to be ready to die for the love of Thee.

FRUIT OF THE HOLY SPIRIT.

Spirit of Patience.

Patience as one of the Fruits of the HOLY SPIRIT, is a Christian and Heavenly virtue, wherewith we are enabled to endure the longest and most painful labours without complaint, or discouragement, and which sustains us in the midst of the greatest afflictions and the most cruel persecutions without losing courage, without seeking support and consolation, except from GOD.

Two great motives encourage patience, the first and least perfect is a firm and stedfast hope of reward in Heaven; the second, which is the most perfect, is the love of GOD, the precious gift received by the Apostles through the descent of the HOLY SPIRIT. They afterwards suffered chains, imprisonments, tortures, and the greatest cruelties which tyrants could invent, with unconquerable patience.

Let not the sharpness of this precious fruit repel thee when thou hast tasted it, thou wilt find in it true sweetness, it will temper thy pains, soften all thy sorrows, and gain for thee eternal bliss.

Implore then the HOLY SPIRIT of patience to grant thee this grace to-day.

HYMN.

Jam Christus Astra ascenderit.

Now CHRIST above the starry skies

Ascended, whence to earth He came,

His FATHER's promised gift supplies,

The HOLY GHOST's life-giving flame.

Behold the appointed Morn appear

In solemn Mystery sublime;

Seven times sevenfold this earthly sphere

Revolving, marked the blessed time.

'Twas the Third Hour that sacred day,
 When thunders sound o'er earth abroad ;
 And to the Apostles, as they pray,
 Announce the Advent of their God.

Then from the FATHER, Fount of Light,
 Shone forth that fair and holy Fire ;
 His word in faithful hearts to write,
 And with celestial warmth inspire.

Now glow their hearts with sacred joy,
 Now with the HOLY GHOST replete,
 Their lips new languages employ,
 GOD's wondrous doings to repeat.

Of every earthly nation known,
 Of Greek, Barbarian, Latin race,
 Doth every tongue admiring own
 The marvels of Redeeming Grace.

And as their breasts this festal tide,
 O SPIRIT, with Thy gifts o'erflowed,
 So may Thy flock be sanctified,
 And peace in this our time bestowed.

Praise we the FATHER, with the SON,
 And with the Holy PARACLETE ;
 O may the SON on us send down
 The SPIRIT's gifts-and graces meet.

Monday in Whitsun Week.

SPIRIT OF LIGHT.

Prostrate thyself often before the HOLY SPIRIT in deep humility ; worship Him with the whole Church, as the Light of thy heart ; imitate the kingly Prophet, who was more enlightened than thou ; beg Him with that great Saint to forgive thy ignorances and

sins ; make frequently sincere confession, and be not ashamed to be counted ignorant ; look upon thyself with regard to spiritual things, as one born blind is with regard to temporal things ; and say often with a holy Bishop, " Spirit of Light, illumine my darkness, heal my ignorance, and give me sufficient light to know Thee, and to know myself that I may hate myself and love Thee."

Meditation upon the Spirit of Light.

I. As the HOLY SPIRIT is GOD, He is a Divine and Eternal Light and the inexhaustible source whence men draw the purest and brightest light. He descends upon the Apostles in the form of Tongues of Fire to dispel their clouds, and to make them pass in a moment from the depth of ignorance in which they had hitherto lived, to the deepest wisdom and the most sublime knowledge, light so clear, so bright, and so sublime, that by It they are perfectly enlightened in the knowledge of GOD and His Divine perfections, that it brings back to their minds all that JESUS CHRIST had taught them during the three years in which He had been with them, and It gives them knowledge of all the mysteries of the Faith. In fact, Light so full that It makes them capable of enlightening all men to whom they are to preach the Gospel.

Compare the Apostles before the descent of the HOLY SPIRIT, with what these same Apostles became after they had received Him : what a change do we see ! Can we say that they are the same men ? Before this happy moment, what darkness, what ignorance ! And how often our Blessed LORD was obliged to reprove them for their want of comprehension of spiritual things ; for they understood not even the clearest preaching, the plainest parables, or

the simplest instruction which the Blessed SAVIOUR gave them.

But after the descent of the HOLY GHOST, what light, what deep knowledge, what sublime language, what zeal, what fervour, what eloquence, and what a complete empire they gained over the hearts and minds of men, to convince them, to touch and draw them, to make them forsake the errors in which they had been brought up, and to persuade them to embrace the Faith.

“Ah! what a wise Master is the HOLY SPIRIT!” exclaims a Saint; “and when He exposes the treasures of His wisdom to teach us, and to shed His light into our souls, how quickly do we learn whatever He teaches.”

Go to-day, and every day of thy life to this school of wisdom; but be careful ever to take with thee a teachable heart and spirit, resolved to sacrifice to this Divine SPIRIT all thy prejudices, and all thy preconceived ideas, and to submit thyself confidently to whatever He shall vouchsafe to teach thee.

Humble thyself deeply before this Fountain of light; acknowledge to Him in all sincerity that thou art but darkness and ignorance; submit thyself wholly to everything which comes from this God of Truth through the channel of the Church, which is His Voice, convinced that thou wilt fall into error, stray from the truth, and perish if thou dost separate thyself from her.

Look upon thyself as one born blind. Do not be satisfied with speaking, but cry out like him and say, “LORD, may I see light, show Thyself to my blind soul, convince it of the heinousness of the sin which it must avoid, and the benefits of the good which it ought to do; for without Thee my spiritual sight is in a still more pitiable state than the bodily sight of this blind man.”

II. Reckon as worthless all light which does not come from the HOLY SPIRIT ; for everything which does not emanate from this blessed source rests generally upon false principles, and can only lead a straying soul into error, falsehood, and deception ; therefore never seek them elsewhere.

Human knowledge pleases the heart and mind, but it frequently does them greater injury than it obtains for them usefulness or advantage. It flatters the mind's curiosity, but it also inspires vanity, envy, presumption, and contempt of others. It contents the heart, but it spoils and puffs it up, and makes it lose delight in God. The mind which depends upon its own enlightening, runs great risk of losing itself, and almost always finds itself in error when it thinks to have found the truth ; and when the heart is not guided by the light of this great Master, it is surrounded by a number of precipices, into which it falls because its love is a blind love, causing it to commit great faults, which it only perceives after it has fallen, and when there no longer remains a remedy.

Thou wilt allow this, in making a serious reflection upon the greatest faults which thou hast committed during thy whole life, and this is what should incline thee to do nothing without seeking the guidance of the HOLY SPIRIT, and without having sought to be enlightened by Him ; for it is He alone, says an ancient Saint, Who is the eye of the inner man, the light of our minds, the director of our souls, and the true sun of our hearts. Consult Him ever, continues this great doctor, and consult with Him those most enlightened by Him, and thou wilt never stray, because thou wilt walk in the paths of light.

Oh, how a self-collected soul meditates in the pre;

sence of the HOLY SPIRIT, acquires light when it seeks it with a humble and submissive heart, and is in a measure enlightened in the knowledge of GOD, and in the surest ways which lead to perfection.

There it is, says a holy Bishop, that this HOLY SPIRIT influences and makes itself felt. It teaches the memory to forget earthly subjects, to be filled only with GOD. He makes known to it the reason of the nothingness of all this world's vanities, and touches the heart so deeply, that it becomes insensible to all which could enter in and corrupt it. On thee alone does it depend to make experience of this; but approach often to this Fount of Divine light, with a firm resolve to despise and sacrifice all thine own knowledge.

Aspirations.

How can I approach to Thee, O HOLY SPIRIT? Thou dwellest in the light inaccessible; and Thou Thyself art the true and only Light, the Divine Wisdom, and Brightness of GOD! I inhabit clouds and darkness, and am myself only dulness and ignorance. Nevertheless, O my GOD, it is because I am only darkness that I approach with confidence to Thy throne of light to be enlightened.

O ever-brilliant Light, exclaimed an early Bishop, without which there exists no light. Light which obscures all other lights, which are only darkness by Thy side. Light from which all other lights proceed, as from their proper source. Supreme Light which no other light can ever cloud, for they become illumined in approaching to Thee; living and penetrating Light, which in one moment enlightenest everything, which carriest the day and the lamp of Eternal Truths to my soul, to dispel its clouds, to enlighten its doubts and to instruct its ignorance,

absorb me, drown me in the depths of Thy light, to the end that I may behold Thee in Thyself, and see myself in Thee.

Vouchsafe to make plain to me Thy greatness and Thy goodness, so that I may adore them and recognise them; vouchsafe to discover to me the snares of the world and the devil, so that I may avoid them and never fall into them; enable me to see my weakness and misery, my errors, my prejudices, my wilfulness, my returns of self-love and my vanity, so that I may hate and correct them. But, O blessed Light, enlighten me upon everything which Thou dost require of me; make plain to me the whole extent of the grace and favour bestowed upon me, and all which I should do to deserve Thy goodness, to the end that I should respond to this call with all the faithfulness which is due to Thee; and vouchsafe to sustain me, that I may be faithful to Thee, even unto death.

FRUIT OF THE HOLY SPIRIT.

Spirit of Longsuffering.

Longsuffering, which is here spoken of by the Apostle S. Paul, and numbered by him amongst the fruits of the SPIRIT, is a gentle and compassionate virtue which comes of charity, and makes us sensible of and attentive to the sufferings and afflictions of our neighbour, and makes us count them our own, and inclines us to succour him lovingly and promptly to the utmost of our power, and without listening to our repugnance and selfishness.

This virtue, says the great Apostle, appeared pre-eminently in our Blessed LORD; and in Him it was made manifest to all men. Alive to all our sorrows He suffered for us and with us; and we are never in distress

without His carrying a portion of our misery, and helping us to bear the remainder.

He bought us back with the price of His own Blood, says S. Paul; not on account of our own good works, but because of His mercy; and He has stablished us by the renewing of His HOLY SPIRIT, which He has vouchsafed to shed upon us abundantly.

Herein is the perfect model of longsuffering, upon which we shall measure our practice of it towards our neighbour, whom it is our duty to love as JESUS CHRIST loved us. Here also is the measure commanded by the SAVIOUR. Earnestly implore the HOLY SPIRIT to nourish thy soul with this Heavenly fruit, to take from it all that is contrary to it, all that is hard and bitter; but in asking be diligent in striving to acquire it, thou wilt find in it true sweetness both for time and for eternity.

HYMN.

Audimur, alma Spiritus.

Our prayer is heard, the Holy DOVE,
Sent from the FATHER's breast above,
Brings down to mortal man's abode
The Gifts, the promised Gifts of God.

And oh, what wonders were displayed,
When He on earth His entrance made;
A blast, loud rushing through the sky,
Gave notice that the LORD was nigh.

And then the HOLY SPIRIT came
In form of fast descending flame,
And rested on the assembled choir,
Like cloven tongues of living fire.

And those bright flames, thus gently shed,
On each Apostle's hallowed head,

Within their hearts and senses pour
A life and strength unknown before.

Amazed the Gentiles stand around,
And listen to the varied sound ;
Each hears the Gospel's glad command
In accents of his native land.

And while the word is preached aloud,
The SPIRIT fills the assembled crowd ;
Fresh prophets thus on every side
And holy men are multiplied.

Now to the FATHER and the SON
Be everlasting glory done,
And to the SPIRIT Who inspires
Our hearts with His celestial fires.

Tuesday in Whitsun Week.

SPIRIT OF INSPIRATION.

Endeavour, this day, to be continually attentive to the Inspirations of the HOLY SPIRIT. Pray Him at every hour to speak to thy soul, and to make it hear His voice. Ever keep thy heart prepared to receive Him ; listen to Him with a respectful and recollected attention ; carefully avoid the turmoil of the world ; seek solitude ; for it is there alone that the HOLY SPIRIT will take delight in speaking to our souls, which are His spouses. If He permits thee to hear His voice, beware of losing one word, and especially try to obey carefully and faithfully, and without any delay, everything which He of His goodness vouchsafes to make known to thee. In this manner, thou wilt incline Him to speak often to thy heart.

Meditation upon the Spirit of Inspiration.

I. The HOLY SPIRIT is not only a Spirit of Light to lead all men to the knowledge of the truth, but, being a fruitful Source, and an imperishable Light, He possesses more searching, brilliant, and inward light to lead those souls which have been already enlightened by Him in the first truths of religion, onward to the highest perfection : and this He calls Inspiration.

Not satisfied with having enlightened the Apostles in the Upper Chamber when He descended upon them in the form of tongues of fire on the day of Pentecost, and thereby instructed them in all mysteries to make them true disciples, He also inspired them with sublime and profound knowledge, with heroic love, and ardent apostolic zeal. He will not refuse us His Divine Inspirations, nor all the assistance we need to arrive at perfection, if we implore them of Him, with the same earnestness and perseverance as the Apostles used ; and we shall be favoured with His Inspirations during our whole life, if we do not place any obstacle in His way through faithlessness.

Apply thyself, therefore, diligently to the means of attaining the co-operation of the HOLY SPIRIT of GOD. As thou dost increase thy knowledge of Him, so wilt thou grow in veneration ; and the greater thy love, the greater will grow thy faith. Be careful to separate three things—inspiration, feeling, and influence. This is the order observed by the HOLY SPIRIT in the sanctification of souls. Follow Him, and make earnest determination thereon, in order to obtain the happiness of experiencing it.

Inspiration is received in the mind, feeling in the heart, and influence makes itself felt in the soul, and throughout every power which composes it ; and these

three operations take place sometimes in a single moment ; for the HOLY SPIRIT, Who is their Author, does not require the lapse of time for His most important operations, especially when we are attentive to them, and act up to them faithfully.

Inspiration is a secret light which makes plain to us all the evil that we should avoid, and all the good which we should practise, and is a clear and distinct guidance along the road, which we should pursue in going to God. It is an interior voice which instructs us, which calls us, which persuades and exhorts us. As soon as we see this light we must walk in it ; the moment we are favoured with this sight, we must apply ourselves to it ; and on hearing this still-small voice in the depth of our souls, we must answer to it and obey it.

For instance, a thought comes to me of beginning a certain course of reading ; of giving myself to prayer ; of keeping silence instead of following my inclination to talk ; of retiring and avoiding the society of those who do not speak of God ; to overcome my frivolity ; to restrain a sharp expression or a word which might flatter my vanity ; to mortify gratifying myself in curiosity, or in a look, or a gesture ; to deprive myself of something which would give me pleasure ; to leave instantly a useless occupation, which nevertheless interests me. Here is light ; here is the Inspiration of the HOLY SPIRIT of God. If it comes to thee hearken to it ; be faithful to it ; and be sure, if thou followest this rule, thou wilt walk with giant steps towards perfection.

II. Be very sure that if thou art attentive to the voice of the HOLY SPIRIT, and faithful in receiving His Inspiration, He will make it pass in a moment from the mind to the heart, and it will become a feeling which will

make thee love all that is demanded of thee ; that is to say, thou wilt be wholly enlightened and inflamed.

Light will gradually become a fervent fire, which will inflame thy heart—a supreme power which, without doing thee violence, or constraining thee in the least degree, will disarm and bring into subjection thy rebellious will ; will oblige thee to find a pure and innocent pleasure in such things even which would have caused thee most pain ; thou wilt be convinced, and wilt find that thy happiness consists in doing the will of God, and not thine own ; and thou wilt do it far more easily than if thou wert deprived of this feeling.

Thou wilt then feel that longings after good will spring up within thy heart ; and in the degree in which thou dost strengthen them, all carnal desires will be weakened and disappear ; and, in a word, thou wilt feel that it is the HOLY SPIRIT enlightening thee, instructing, speaking to, and teaching thee ; and thou wilt be able to say, with a Saint of old, “It was, O my God, through the holy influences with which Thou didst inspire me, that all imperfect feelings gradually left my heart, and that Thou didst enter into it in their place a thousand times sweeter than any earthly affection.”

Welcome heartily this feeling which follows the inspiration of the HOLY SPIRIT ; and it will at once become a heavenly influence, enabling thee easily to practise all good, however difficult it may appear, and will make thee prompter and more generous in carrying it out.

For this influence of the HOLY SPIRIT adds over and above the feeling a Divine virtue, and an efficacious and favourable impression, which makes us walk with swift steps to the blessed goal to which it leads us ; we run towards it with ardour, and without stopping, we fly rapidly towards it, and nothing is able to hinder us. It

smoothes all the difficulties, and removes all the obstacles which might arise, either through human respect, through indolence, or self-love. It is a power of the sanctuary which inclines and draws us towards all that is good, and which overcomes our natural inclination towards that which is evil, and this heavenly strength takes away our natural feebleness, impels us, draws us, and raises us: we are no longer bound down to earth, because the HOLY SPIRIT acts in everything within us.

Be then faithful to the inspiration of the HOLY GHOST; thou wilt ere long be favoured with heavenly feelings; follow them; and thou wilt be impelled to go to thy God, in Whose Heart thou wilt make thy everlasting home.

Aspirations.

Prostrate humbly at the feet of Thy Divine Majesty, O HOLY SPIRIT, I beg of Thee a ray of Divine Light to guide me surely to Thee. Vouchsafe to favour my blind spirit with Thy Inspiration to enlighten it, to instruct it, and to correct its ambition and its vanity, and to prevent it from falling into error. O touch my heart with one of those celestial feelings to destroy and to uproot in it all imperfect sentiments to which it is much addicted, and which might render it unworthy of Thy Divine Inspirations; and vouchsafe to favour my soul with those heavenly emotions which caused the Apostles to speak and act when they came forth from the Upper Chamber, and which will make me taste, love, and practise the good which Thou wilt make known to me.

Alas! I well know that without Thee I am only weakness, dulness, and faithlessness, when it becomes a question of treading the narrow paths of Christian uprightness, of undertaking anything either for love of Thee, or

for Thy glory. Oh put me in the way to go towards Thee ; make me to walk and persevere in it ; for I can do nothing of myself, neither work, nor suffer, nor fight, nor persevere, unless Thou art the motive power to draw me after Thee. I know, O Divine SPIRIT, that Thou movest whom Thou listest : breathe Thou upon me, so that Thy all-powerful grace may be with me ; touch my heart, in order to make it feel all Thy Inspirations ; ever draw me with a holy violence, which will carry me towards all that is good ; constrain me lovingly to be always only Thine own, without reservation, without division, and without inconstancy ; give Thyself to me ; fortify me, to the end that I may possess Thee ; that I may dwell in Thee, and Thou in me ; but confirm me and sustain me against my own feebleness, lest I should lose Thee.

FRUIT OF THE HOLY SPIRIT.

Spirit of Goodness.

The goodness with which the HOLY SPIRIT nourishes the souls which He honours with His visits, is a blessed and precious fruit of His grace, and is the gentlest and most loving of all virtues, since it causes us to be loved both by GOD and man. This goodness ever carries us towards all good through love of goodness, and never through fear, unless it be a fear of displeasing that which we love. It makes us attentive and punctual in the performance of all our duties, as a Saint of old says ; fervent and devout towards GOD, tender, affable, sincere, and charitable towards our neighbour ; ever ready to forgive those who offend us, and to greet all, even our enemies, with gentleness. Goodness is the enemy of all deceit, all malice, and all dissimulation. She only knows the malice which is opposed to her to detest it ; and

whoever possesses this goodness, preserves his treasure in the degree in which he strives to become better : here are the great motives which should prompt us to ask this virtue of the HOLY SPIRIT.

HYMN.

Veni, superne Spiritus.

Come, SPIRIT from above,
Earth, washed with Blood of Him that died,
With eyes of awe and love,
Awaits Thee, calm and purified.

Come, in the holy Name
Of Him, Who hath gone up on high :
With Thy Baptism of flame
Cleanse Thou our hearts, and sanctify.

A Father, gone from sight,
We mourn ; pity our orphanhood,
And with Thy gentle might
Heal us, and help us to be good.

The lesson His sweet care
Forbore to teach the untutored heart,
As yet unschooled to bear,
With Thy life-giving dew impart.

The things by seer of old
Darkly and dim in shadow seen,
Nations come to behold :
For Thou hast rent the veil between.

Thy blest anointing give ;
The letters, now on mute heart writ,
Then shall come forth and live,
By Thy celestial brightness lit.

Throughout eternity,
Unto the FATHER, and the SON,
And SPIRIT, glory be ;
The SPIRIT, binding Three in One.

Wednesday in Whitsun Week.

SPIRIT OF GRACE.

Thou wilt observe an exact and inviolable faithfulness to the graces of the HOLY SPIRIT, and thou wilt not forgive thyself the smallest unfaithfulness; thou wilt study not to put off anything for a moment, well persuaded that this grace does not accommodate itself to our delays, but that she often withdraws herself when we have delayed to respond to her. Begin the day by imploring this grace, desire it with fervour, it is the surest way to obtain it. Reiterate often during the day ejaculatory prayers, and act in such a manner that the slightest sight of GOD, the smallest knowledge of good, which is a grace conferred upon thee, will at once move thee, and make thee apply thyself to whatever GOD demands of thee.

Meditation upon the Spirit of Grace.

I. Engrave deeply in thy mind and in thy heart the precious words which the LORD JESUS CHRIST spake to Nicodemus, "Verily, verily, I say unto you, except a man be born of Water and of the SPIRIT, he cannot enter into the kingdom of GOD;" as well as the words which follow: "the wind bloweth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth." This was not known before He descended upon the Apostles, and men only had a very imperfect knowledge of this DIVINE SPIRIT; but happily He made Himself known by His Divine operations. We know that He comes from GOD, that He is GOD, that He is the Author of all Grace, that it is He Who inspires us with

all good, that He wills to come down into our souls, there to establish His dwelling and to make His abode with us, that it is He Who speaks to our heart, Who is the Author of all our good thoughts, and of all the good we are enabled to do, for it is He Who works in us, and Who refuses nothing that we ask of Him when it is rightly asked. We know and are assured of this; woe to us if we do not profit by it.

Be attentive to remark, that it is not without mystery that a violent wind arose which shook the house at the moment of the descent of the HOLY SPIRIT; this wind was the symbol of grace, which is carried wherever GOD wills, the power to remit sins was breathed upon them, and this mighty power could not be given but as a supernatural gift; this breath which came forth from our LORD JESUS CHRIST was reflected and carried in their souls. The HOLY SPIRIT, Who only came to confirm what had been done by the SAVIOUR, communicates this grace, without which we can do nothing, not even ask it of Him; for when we ask it, it is He Who inclines us to do so.

Let us remember here, with deep humility, our weakness and feebleness, without ceasing to trust to the goodness of the HOLY SPIRIT, and also without ceasing to hope that He will never refuse us the grace of Prayer, nor the other graces which we shall ask of Him with faith and love, and that if we are faithful to His first gifts He will grant unto us yet greater, and will never withdraw from us His gifts, unless we begin to be unfaithful to Him.

Be well persuaded, nevertheless, that this SPIRIT of grace wills to be sought with trembling confidence, for it bloweth where it listeth, as it listeth, when it listeth, as much as it listeth, and on whom it listeth; and

that our will, sustained by fervent prayer, is ever capable of inclining His Will, and of drawing upon ourselves this Divine influence.

II. To possess the grace of the HOLY SPIRIT is to possess the most precious of all treasures. If thou art as fully persuaded of this as thou shouldest be, thou wouldest without doubt desire it more ardently, ask it with greater faith and with more importunity; and thou wouldest not commit so many unfaithfulnesses towards it. Think over thy past faithlessness, and draw therefrom motives for confusion, regret, and contrition, and make a generous resolve to become more faithful to Him.

To engage thee to long after this grace, persuade thyself that when the HOLY SPIRIT has once taken possession of thy soul, and finds in it nothing unworthy of His Divine Presence, it has nothing to desire out of heaven, for it possesses this grace, and with it every other good.

It is, says a Father of the Church, a source of living water springing up unto life eternal, an abundant source which never dries up, which always flows, and which is ever in motion until it reaches the Heart of God from which it proceeded, and has carried thereto that soul in which it has made its abode.

It is the HOLY SPIRIT, Who ever takes the first step towards us, offering to all His grace, and refusing it to none. He even calls us to this source of living water; and to overcome all our resistance, He sometimes speaks to us as a Father, joining tenderness with authority; sometimes as a Brother, Who entreats our love; sometimes as a Master, Who commands and wills to be obeyed; sometimes as a kind and faithful Friend, Who longs for our well-being, and speaks and persuades in

love ; sometimes as a beloved Spouse, Who uses tender caresses towards our souls which are His spouses ; sometimes, in fine, as a Judge, Who threatens with severe chastisements those who have the hardness and ingratitude to refuse the gifts which He offers to us.

Give thyself to this SPIRIT of Grace, Who offers thee His help, and Who wills to do thee good, although thou dost in nowise deserve it. Obey the commands of a Father, Who is so good and so worthy of all respect ; do not reject the offers of so affectionate a Brother, Who entreats thee only for thy good ; defer to the sound reasons of this Friend, so full of goodness for thee ; correspond, as thou shouldest, to the caresses of this Divine Spouse, as they do thee honour ; if not tremble at the fearful threats of this just Judge, Who at present offers thee His grace only to put thee in such a state that thou mayest not fear one day His rigorous judgments.

Aspirations.

HOLY SPIRIT, Source, Author, and Divine Principle of every grace which I have received since I came into the world, and of all those which I hope to receive up to the last moment of my life, favour me with a Divine breath of Thy Grace, like unto that with which Thou didst favour the Apostles when Thou descendedst upon them in the Upper Chamber. O may this pure and powerful breath, which proceeded from Thy heart and from Thy mouth, purify my soul from its smallest stains, to make it worthy to receive Thee ; and inspire me with that grace, without which I can neither please Thee, nor obtain my salvation.

As my body cannot live the natural life when it is deprived of the spirit which breathes in it and animates it ; so my soul, if deprived of the life of grace, must die

spiritually the moment the Divine breath is withdrawn from it.

But, alas, I feel to my confusion, that Thou hast cause to reproach me with all my unfaithfulness committed against Thy grace, which has many times called to me, and I have not answered to it. Thou hast often knocked at the door of my heart, and I have not opened it to Thee. Thou hast called me and I have not answered, because I hearkened to the voice of the world, to my vanity, and to my self-love. Forgive me, O HOLY SPIRIT of grace, of mercy, and of goodness, all my unfaithfulness, all my resistance, all my delays, and all my treachery. I promise Thee a more constant fidelity, a more exact and more recollected attention, and a more ardent promptitude in answering to the solicitations of Thy grace. But, O HOLY SPIRIT, this faithfulness, this obedience, this ardour is also Thy work as much as it is mine. They are graces which I cannot have unless Thou givest them to me. I ask them of Thee, with all the fervour of which I am capable.

FRUIT OF THE HOLY SPIRIT.

Spirit of Endurance.

This precious fruit, with which the HOLY SPIRIT nourishes such chosen souls whom He honours with His visits, is a virtue by which we endure for a long time without complaining the disgraces and afflictions of the body, or of the soul, without ceasing to await with a lively faith and a perfect confidence the assistance of heaven.

The SAVIOUR exhorts us unto it, when He says by David, "Wait upon the LORD." As thou waitest act with courage, and thy soul will renew its strength in waiting upon Him. To engage thee thereto more

strongly, remember that God is faithful to His promise, and that He has never failed to succour the souls which have recourse to Him, putting their confidence in Him because of His promises. If thou hast had the happiness of receiving the HOLY SPIRIT, thou wilt endure the longest and greatest sufferings without complaining; and also the trials from God, the inward troubles and desolations, without losing thy peace of mind, without discouragement, and without ceasing to hope in Him.

HYMN.

Supreme Rector Cœlitum.

O King, most High,
Of earth and sky,
On prostrate Death Thou treadest;
And with Thy Blood
Dost mark the road,
Whereby to Heaven Thou leadest.

LoRD of our love,
Enthroned above,
Beside the Almighty FATHER,
Thou wilt not leave
Thy flock to grieve,
But to Thyself wilt gather.

O CHRIST, behold
Thine orphaned fold,
Which Thou hast borne with anguish,
Steeped in the tide,
From Thy rent side—
O leave us not to languish.

The glorious gain
Of all Thy pain
Henceforth dost Thou inherit;
Now comes the hour,
Then gently shower
On us Thy promised Spirit.

JESU, to Thee
 All glory be,
 With SIRE, and SPIRIT ascending;
 Thy throne doth stand
 At GOD's right hand,
 Through ages without ending.

Thursday in Whitsun Week.

SPIRIT OF FULNESS.

If it be thy desire to be made worthy not only of grace but also of the fulness of the graces of the HOLY SPIRIT, seek them with entire faith, confidence, desire, and love. Do not rest content with one virtue, or with an ordinary faithfulness, but apply thyself to-day to walk with giant steps in the great paths, that is to say, not to lose if thou canst avoid doing so, the presence of the HOLY SPIRIT Whom thou wilt seek every hour of the day, and the grace and the fulness of the graces, and above all ever to do what thou wilt consider most perfect, and to perform all in the most perfect manner possible. This practice is most difficult; but the HOLY SPIRIT, for Whom thou dost undertake it, will be with thee to assist thee and to smooth thy path.

Meditation upon the Spirit of Fulness.

I. A soul that aims at arriving at the perfection of its state, and that labours diligently to arrive there, is not satisfied with ordinary graces which exclude the greater sins committed even by the faithful, and which lead them along the way of the commandments; but as it desires ardently to run in the Evangelical counsels and has an insatiable thirst after all righteousness, it longs after,

seeks and asks for greater perfection, a closer adherence to the will of GOD, a more fervent charity and consequently more abundant graces, so as to be filled by them.

It is something in truth, says a holy Bishop, to possess the grace of the HOLY SPIRIT, but it is something infinitely more beneficial and more divine to be filled therewith, and the Apostle S. Paul, who longed so ardently after the perfecting of the Ephesian Christians, told them to strive by all means to be filled with the HOLY SPIRIT.

The Apostles needed this fulness above all others, an ordinary measure of grace would not have sufficed them worthily to fulfil their ministry ; they needed graces both for themselves and others, in order that bestowing themselves upon those to whom they preached the word, shedding upon them of their abundance and of their fulness, they should nevertheless ever remain filled themselves. It is expressly mentioned in the Acts of the holy Apostles that they were filled with the HOLY GHOST, and it was only after having received this fulness that they began to preach, and that they did it with so great a success that they converted the most hardened sinners, the most obstinate idolaters, and the most obdurate Jews.

After the Apostle S. Paul had enumerated to the Corinthians the different gifts of the HOLY SPIRIT, he ended by saying, " Yet show I unto you a more excellent way," which is to be eager to possess the most perfect gifts, and to be filled with them.

Strive earnestly to become worthy of and to obtain this fulness of grace, persuaded that if thou hadst only an ordinary amount of grace, it would not be sufficient both for thyself and others, and that therefore in giving to thy neighbour thou wouldst remain in great want and

in spiritual starvation : the Apostle warned thee of this when he said he feared that in preaching to others he himself might be a castaway.

Ask then of the HOLY SPIRIT this fulness of grace ; to obtain it, remember that it is necessary to bring a heart well prepared, and if thou art happy enough to obtain it thou must work diligently with this grace, to keep it in all its fulness, for being a created gift it is likely to perish ; therefore it is necessary continually to ask for fresh graces to replace those which thou mightest quench in contact with others.

II. Remember that among the number of Christians who are in a state of grace there are a great number who practise virtue in a very ordinary manner, and who are often put in motion only by themselves, their fancy, and inclination, and their natural dispositions rule their most saintly actions, and often very imperfect opinions glide in, because they only possess an ordinary amount of grace : it is melancholy which makes them retire into solitude, pity and compassion which lead them to assist their neighbour, and often anger and impatience mingle with their zeal.

But those who are happy enough to receive the fulness of the gifts of the HOLY SPIRIT act in all things in a purer, more perfect, and more sublime manner in such holy acts as are even most opposed to their natural tempers ; they act as if they were doing so naturally, their virtue flows from a source easy and unconstrained, because they are filled therewith, and grace alone moves them.

A soul filled with the HOLY SPIRIT acts no longer, so to speak, by herself ; all that is imperfect and self-willed in the disposition and character is absorbed by this

superior virtue, and it is the HOLY SPIRIT Who thinks, Who prays, Who speaks, and Who works in her as He once worked in the Apostles coming forth from the Upper Chamber. It is hardly any longer a human act but rather is it a heavenly impulse; self-love, vanity, petty interests, human opinions, thoughts of self, all are absorbed; the HOLY SPIRIT resides in the heart as a sovereign on his throne, and it is He alone Who puts all in motion.

Aspire therefore after this fulness of the HOLY SPIRIT, because it is capable of securing thy salvation and of putting thee in possession of the greatest and of all good things; but remember that the first step which thou shouldst take, is to begin to empty thy heart of every thing which could be a hindrance to it, because the HOLY SPIRIT wills not to have a rival nor any reserve in the heart of which He would take possession and which He desires to fill.

Beware of drawing down upon thyself the reproach made by an ancient Saint to that faithless Christian to whom he said, "Thou art full of the temper of this world and therefore empty of the SPIRIT of GOD." The conclusion is a just one, for these two fulnesses are incompatible the one with the other. It is not possible to pour this precious stream, says some Father, into a vessel already filled with another, it is needful first to empty and purify the vessel. Empty then thy heart of clinging to this world and its petty interests; empty it of self-love, of thy secret pride, thy vanity, thy listlessness and indifference; and when it is perfectly empty of all which could displease the HOLY SPIRIT, and when thou shalt have purified thy heart through penitence, thou wilt then be able not only to aim at attaining grace, but also the fulness of this blessed unction of the HOLY SPIRIT.

Aspirations.

Blessed fulness of riches, of light, of grace, of mercy, and of love, HOLY SPIRIT Who of Thy infinite goodness takest pleasure in shedding of Thy fulness upon the souls of those faithful ones who seek it of Thee fervently, vouchsafe to fill the void in my heart, and do not leave in it any space which is not filled with Thy grace and Thy love. But to make it more worthy of Thy indwelling and more capable of receiving the fulness which I desire, kindle within it first the fire of Thy love, so that its sacred flame may purify it and may destroy, consume, and annihilate within it the smallest remaining imperfections which might be displeasing to Thee and be an obstacle to the receiving of the fulness of Thy gifts. I ask this, O HOLY SPIRIT of Goodness, with all the more boldness and confidence, knowing that Thou art able to bestow infinitely without decreasing or exhausting Thy treasure, for Thou art an abundant and never failing source, and that ever giving Thou remainest ever filled and ever ready to give Thyself lavishly, and that as Thy goodness has no bounds it pleases Thee to be asked for much and to be asked continually.

Full of this confidence with which Thou dost inspire me, O HOLY SPIRIT, I ask Thee not only for the common gifts of grace which Thou dost bestow upon the faithful, but also for the fulness of those sanctifying gifts which Thou didst give to the Apostles when Thou descendedst upon them. I beg of Thee the fulness of the gift of purity, of the spirit of unction, of the grace of strength, and of the virtue of love and the spirit of zeal, and above all the grace of perseverance. These form the Saints on earth and crown them in Heaven.

FRUIT OF THE HOLY SPIRIT.

Poor in Spirit.

The virtue of meekness is also one of those Beatitudes mentioned by the LORD JESUS CHRIST in His sermon on the mount, and one of those blessed fruits which are imparted to us by the HOLY SPIRIT of GOD. It is a courageous virtue by which, far from returning any injury we may receive from those who assail us, we do not even lose the calmness of our countenance, the tranquillity of our heart, or the peace of our mind; by which, far from listening to the desires and feelings of hatred and revenge, however just they may seem, we resist even the smallest bitter feeling against our neighbour, and we are ever in the frame of mind of returning evil with good.

Meekness prepares us better to receive the gifts, the lights, and the inspirations of the HOLY SPIRIT, for it is ever accompanied with docility which makes the heart always attentive and pliable to the motions of the HOLY SPIRIT. Judge then how needful this virtue is to thee, and with what fervour thou shouldst ask it this day of God the HOLY GHOST.

HYMN.

Veni, Sancte Spiritus.

Come! O HOLY GHOST, inspire
Hallowed thought and pure desire
With Thy bright celestial Fire.

Come! Thou Parent of the poor,
Come! Thy blessed Gifts assure,
Come! Thou heart-enlightener pure.

Comforter! with us condole,
Kind Host of the pilgrim soul,
Sweetest Refuge in our fears;

H

Thou Who art in toil a rest,
 Shade when with the heat oppressed,
 Solace in this vale of tears.

O Thou very blessed Light,
 Make our hearts' recesses bright,
 Knowledge of Thyself bestow ;

For without Thy rays Divine,
 Naught can e'er unsullied shine,
 Naught escape from guilt and woe.

Wash all that is vile away,
 With soft dews our drought allay,
 Heal the wounds of Satan's fray.

Bend the stubborn to obey,
 Warm these icy frames of clay,
 Guide the erring lest they stray,

Grant Thou to the pure and just,
 Who in Thy protection trust,
 Of Thy sevenfold gifts the store ;

O'er them Grace and Virtue pour,
 Open wide salvation's door,
 Give us joys for evermore.

Friday in Whitsun Week.

SPIRIT OF LOVE.

Multiply to the utmost of thy power acts of love throughout this day, and do not omit to make one at the moment of thine awaking. Often pray to the HOLY SPIRIT that He may form in thy heart the acts which will be most acceptable to Him, and be sure that such will ever be the most fervent. Do not rest content with making inward acts ; give expression to them as often as the HOLY SPIRIT inspires them. Endeavour to offer to the

HOLY SPIRIT the love which the Apostles felt in leaving the Upper Chamber, mould thyself on these great examples, and beware of thinking, saying, or doing anything contrary to this divine Love.

Meditation upon the Spirit of Love.

I. It is not without something of mystery that the **HOLY GHOST** came down upon the Apostles in the shape of Tongues of fire and that one of these Tongues rested upon each one of them. Fire is the symbol of Divine Love, and this **HOLY SPIRIT**, Who is both its source and its author, inflamed invisibly the hearts of the Apostles while the fire appeared upon their heads; and through their power He would inflame the hearts of all mankind with His divine fervour.

Thou must consider that fire possesses two effects which are natural to it, first it purifies, secondly it kindles. It purifies metals from the crust of earth, it consumes all that is earthly and impure, and does not leave the smallest soil upon substances exposed to its heat, and when they are perfectly purified it implants in them its qualities and its shape and it inflames them.

The **HOLY SPIRIT** is a consuming fire and a God of Love, it is characteristic of His Person, it is even His distinguishing quality, for He proceeds from the **FATHER** and from the **SON** by the way of Love which is Himself; therefore He takes pleasure in communicating what He is or rather Himself, and of shedding His Love abundantly in our hearts to purify and to kindle them and to make them partakers of His divine Nature. Be careful not to frustrate His Divine intention through any fault of thine.

He purified the hearts of the Apostles and inflamed them with His most perfect fervour: till then their minds had been gross and carnal without knowledge in things

spiritual, their hearts were not free from ambition nor from interest in earthly matters, they had thought the kingdom of which their Divine Master spoke was an earthly kingdom, the proofs which they gave Him of their love during His mortal life were so feeble that they vanished at the first trial. The HOLY SPIRIT purified their love or inspired them with one infinitely more ardent and generous than they had possessed before, and they proceeded in the strength of their love to subdue to His dominion the whole earth and to vanquish the most cruel tyrants.

The hand of the Almighty is ever the same ; it is never weakened. This sacred fire has ever the same heat ; it is never slackened : and this Holy Spirit of Love has ever the same will to grant thee His divine favours, if thou preparest thyself, and if thou placest no hindrance in its way.

Nevertheless thou must bear in mind that this all-powerful hand wills to be aided and seconded, although in itself it is almighty ; for it will neither enkindle, save, or sanctify us without our own exertions. If thou desirest that this divine Fire should sanctify and inflame thee, work diligently towards disentangling thy heart from all earthly attachments, examine carefully its leanings, its affections, its predilections, and its antipathies, which are its secret soils and stains, so that thou mayest sacrifice them all, to the end that the HOLY SPIRIT may find nothing in thy heart which opposes itself to the Divine Love with which He desires to inflame thee.

II. Strive to imitate the Apostles in their faithfulness in preserving the precious gift which they had received from the HOLY SPIRIT, for thou wilt doubtless lose it if thou art wanting in faithfulness, and if thou art not extremely attentive in awaking this love and in obtaining

fresh fervour by new acts, when thou beginnest to feel it languishing in thy heart. Earthly fire fails not to languish, and after awhile to die, if great care is not taken constantly to supply it with fuel to sustain its flame.

Thy love, however firm it may appear to thee, will not fail to languish and to be extinguished if thou dost not work assiduously to sustain it and even to increase it by new acts, more fervent than the former ones if it be possible; for a soul who loves well, says S. Augustine, far from receding ever ascends, and it even does so well that the more it progresses, the more it loves.

Work then according to thy position as did the Apostles who on coming forth from the Upper Chamber carried everywhere the kingdom of this divine Love by which they had themselves been inflamed and by which they were no sooner taught and overcome, than they became masters and conquerors of it. They travelled, they fought, they suffered, they shed their blood, and nothing was able to retard or to arrest men animated by this supernatural fire. Endeavour to persevere like them until death; for it was only there that they fixed and that thou must fix the end of thy race, and there that they gave the best and the truest testimony of their love.

Be careful to remark that the tongues which appeared on their heads were filled with flames. Be ever in movement and in action as a flame. Allow of no negligence, and no idleness, until thou hast penetrated even to the heart of God which is thy centre. Immediately thou hast perceived or felt this flame, leave all and run at once without stopping, run without halting, run swiftly and rapidly, run perseveringly as did the Wise-men after having seen the star, and as the Apostles did after they had received the HOLY GHOST, for thou dost not know when this flame may be extinguished; for if it were

once quenched, double the labour would be needed before thou couldst relight it.

It is on awaking, at prayer, in self-examination, at meditation, in church, and in the privacy of thy chamber, and before retiring to rest, also everywhere and at all times, that a soul who would be wholly God's, and who loves Him with the whole heart, and who desires to love Him till its last breath and throughout eternity, should renew its love.

Aspirations.

Consuming Fire, ardent and brilliant Flame in one Spirit of Charity and of Love, Who wast able to purify and to enkindle the hearts of the Apostles in the Upper Chamber, and which thereby made them men wholly on fire and the first soldiers of the faith of JESUS CHRIST and capable of enlightening, of purifying, and of inflaming others, I this day present to Thee, I offer and consecrate to Thee my whole heart, to the end that Thou wouldst create in it both light, purity, and love.

Sacred Fire, matchless Purity, cleanse my heart of everything which could displease the eye of Thy adorable Majesty. Consume within it through Thy Divine zeal the least imperfections, the least pollutions, the least earthly attachments and the smallest feelings of which Thou art not the principle or the object, to the end that my heart may become better fitted to love Thee as Thou shouldst be loved, that is to say, without division, without reserve, without unfaithfulness, and without diminution, and that it should never love out of Thee and only love Thee for Thyself.

Take, O Spirit of Love and Charity, this wayward heart into Thy hands, to the end that no one may ever snatch it away or usurp the place in it which should ever

be Thine alone, so that it may love Thee solely and above all else. Shed within me, O God of Love, the Fire of this fervent charity which Thou alone canst bestow and which no one can possess without Thee, of this one generous and devoted love of which Thou art the blessed source, so that loving Thee with my whole heart, with all my soul and all my strength, as Thou dost command, and as I desire to my last breath, I may make this life the happy preparation for what I shall do by Thy grace during a blessed eternity.

FRUIT OF THE HOLY SPIRIT.

Spirit of Faith.

Faith is not only a fruit of the HOLY SPIRIT, but it is besides both the ground and principle of all the others and of all His gifts. For over and above that this faith, through which we believe in JESUS CHRIST, acknowledges this blessed Spirit as its author and inspirer, that of which we here speak as one of the Fruits of the HOLY GHOST is a lively faith which works by charity. It is constant, generous, devoted, and unquenchable like that of the holy Apostles and martyrs; it upholds in the midst of prosperity and in the most dangerous temptations, without becoming corrupt, and amid the greatest afflictions and the most cruel persecutions without fainting or losing anything of its strength and fervour; it makes one ever ready to fight, to suffer, and to give one's blood and lose all one's goods when it is a question of the glory of God; and when exposed to martyrdom, causing one never to shrink from meeting death, and short of martyrdom ever to retain the spirit of a martyr. Thou wilt be happy if thou dost seek faith fervently, and if thou canst obtain it of the HOLY GHOST and retain it until death.

HYMN.

Veni, Creator Spiritus.

Come ! O Creator SPIRIT blest,
 And in our souls take up Thy rest ;
 Come with Thy Grace and heavenly aid,
 To fill the hearts which Thou hast made.

Great PARACLETE ! to Thee we cry :
 O highest Gift of GOD most High ;
 O Fount of life ! O Fire of love ;
 And sweet Anointing from above.

Thou in Thy sevenfold Gifts art known ;
 Thee, Finger of GOD's hand we own ;
 The promise of the FATHER Thou,
 Who dost the tongue with power endow.

Kindle our senses from above,
 And make our hearts o'erflow with love ;
 With patience firm, and virtue high,
 The weakness of our flesh supply.

Far from us drive the foe we dread,
 And grant us Thy true peace instead ;
 So shall we not, with Thee for guide,
 Turn from the path of life aside.

Oh, may Thy grace on us bestow,
 The FATHER and the SON to know,
 And Thee through endless times confessed
 Of Both the Eternal SPIRIT blest.

All glory while the ages run
 Be to the FATHER, and the SON
 Who rose from death ; the same to Thee,
 O HOLY GHOST, eternally.

Saturday in Whitsun Week.

SPIRIT OF FERVOUR.

Be to-day wholly inflamed, that is to say in a state of continual fervour, for says the Apostle, ye serve the SAVIOUR Who is GOD, and Who is worthy of being served with reverence and Godly fear; for our GOD is a consuming Fire. Remain prostrate during the whole of this day at the foot of the throne of GOD, which is a throne of flames and of fire; enter in even into the sanctuary of His heart which is a furnace of charity; and divide the day between two practices, the first to lament often over thy past indifference for the which thou wilt impose upon thyself some secret mortification; the second to ask of the HOLY SPIRIT by frequent ejaculatory petitions, the fervour of His Divine Love.

Meditation upon the Spirit of Fervour.

I. The HOLY SPIRIT was not content when He came down upon the Apostles in making them feel His love, but He so wholly inflamed them, that He imparted to them the entire fervour of His love; a fervour so great, and so powerful, that it produced surprising and infinite effects, and such violent transports, that the Jews unaccustomed to the wonderful operations of the HOLY SPIRIT Whom they did not even know, said mocking, "these men are full of new wine," from which grievous accusation S. Peter cleared his brethren by informing the multitude that it was "but the third hour of the day. But this (he added) is that spoken by the prophet: It shall come to pass in the last days, saith GOD, I will pour out

My SPIRIT upon all flesh, and they shall prophesy, and I will show wonders in heaven above, and signs in the earth beneath." Happy inebriation, when it comes through the fervour of Divine Love, which as a holy Bishop of old says, instead of causing the body to fall into sin, consecrates and upholds it; sublime intoxication which only absorbs in man, to destroy all that is carnal and earthly in him, through the body of his flesh in which he dwells, and to make him pass into a superior order of being, for it makes him worthy of a participation in the SPIRIT of GOD, which is a Spirit of fervour.

Aspire daily to this blessed state, and believe that thou canst also obtain from this same SPIRIT, the great fervour with which He filled the Apostles, if thou seekest it with thy whole heart, thou wilt then acquire it by the assistance of Divine Grace, by thy faithfulness in loving God with all thy heart, all thy mind, and all thy strength.

In order to heighten thy esteem for it, and at the same time to increase thy longing to possess it, thou must conceive an elevated idea of it, like unto that which the holy fathers have given us, which is all the more faithful as they were themselves inflamed by it. They tell us that this fervour is a supernatural action of the soul, which inclines unceasingly to unite itself to God through love, and which cannot endure anything to come between its heart and that of God, which could hinder their perfect union; it is a Divine Fire, a celestial flame, issuing forth from the HOLY SPIRIT, as from a furnace which is in continual motion and agitation, until it has possessed itself fully of its desired object, which fits it for and makes it courageous in undertaking and carrying out all that God commands it to do for His Glory, through whatever difficulties it may meet, without

ever relaxing its efforts, or becoming discouraged by whatever may happen.

Examine thyself seriously, and see whether without deceiving thyself, thou dost resemble this picture. Happy art thou if thou strivest to become like unto it.

II. After having conceived an idea of the Spirit of fervour, it is also well to trace out a likeness of a soul animated by this Spirit, and to incite thyself to copy it in all things. Here is the picture the Holy Fathers draw of it; it is worthy of our grave and serious reflections.

A soul which has received the Spirit of fervour, after having sought it for a long time, belongs wholly to God; all that it thinks, all that it desires, all that it says, all that it does, in a word, all of which it is composed, is filled with the ardour with which it is inflamed. Its memory is only occupied with the happy recollection of what it loves, and is always closed against all which could weaken or distract its love; its mind cannot think of other things, and all its happiness consists in its preference for this adorable object; it is its study, its book, its occupation, its blessed recreation, and all which could withdraw it displeases it, and is a burden to it. Its heart all on fire with this Divine flame, is only attentive to multiply its acts of love; all contrary or strange feeling is painful to it, and its soul is so wholly and entirely united to its God, that like S. Paul it defies any creature to separate it therefrom. Its mouth can hardly speak but of God, because it speaks out of the abundance of the heart, which loves Him wholly.

There is nothing that it sees, nothing that it hears in the world, which is able to touch it. Ever on the watch for fear that the smallest imperfect feeling should escape it, the least worldly custom, the smallest indiscreet word,

causes it a secret reproach, it does not even forgive itself a curious look, if it be not directed towards the God it loves, so is it on the watch and in such wise does it dread displeasing Him in the smallest matters.

It groans with S. Paul to be still on earth, its exile oppresses it, but its hallowed longings carry it unceasingly towards heaven. Whether it walks, says a Saint, or whether it keeps silence, if it acts, or if it rests, it never goes away from the loving presence of its God; if it prays, its prayers are so many sharp and kindled arrows, which penetrate even to the heart of God; ardent, faithful, constant, unquenchable in the warmth of its love, it never changes but to grow in fervour; it is careful not to exhaust itself by a single effort, it finds in its own heart the resources which ever produce new ardours. Would to heaven that thou didst resemble this picture, there is not a single feature in it, which is above thy strength; work faithfully and thou wilt grow in likeness to it.

Aspirations.

What have I done till now, O adorable Spirit, what have I gained, what progress have I made in Divine love and in the Spirit of fervour? I should have been by this time wholly inflamed if I had been faithful to Thee. Alas, I cannot flatter myself, O Spirit of Love and Fervour, of having once received Thee into my life, or if I have received Thee by some effort of a passing devotion or ardour, these happy moments have but lasted too short a time. I have so ill kept Thy Gifts, and have so little cultivated Thy Fruits, Thy blessed Presence, and Thy Love, that I have lost Thee almost immediately.

My frailty, my inconstancy, my dissipation, and my leaning for the world, have deprived me of this first treasure, which I should have preserved at the cost of my

life. How, O Spirit of Goodness and of Mercy, can I look upon the picture of a fervent soul, such as has been placed before me, and then consider my lukewarmness, my faithlessness, and my sloth. Ah, this comparison covers me with confusion, it overwhelms me, and it pierces my soul with a just fear of being cast out by Thee, and of being one day driven forth from Thy Presence with those who have never loved Thee, to suffer the chastisements threatened to the lukewarm.

But, O Spirit of Love, I implore Thy Divine mercy to-day, and I confess that I am ungrateful and unfaithful; give me, O SAVIOUR, true sorrow of heart, tears to my eyes to weep over my treachery and ingratitude, and resolution to mourn and to make amends for them during my whole life. O HOLY SPIRIT of Love, send from Thy heavenly throne which Thou dost occupy, one of those Tongues of fire which descended upon the Apostles, to melt all the coldness of my heart, and to enkindle it with the spirit of fervour which is Thine own, or rather descend Thyself and make of my heart a worthy throne, for then it will only breathe the fervent flames of Thy Divine Love.

FRUIT OF THE HOLY SPIRIT.

Spirit of Modesty.

Modesty is one of the most beautiful and gracious fruits of the HOLY SPIRIT, for it is not only an ornament to the body, but it is also an added grace to the soul. It is an angelic virtue which rules all the exterior actions of the body and its gestures, movements, and all its steps; it retains within the limits of wisdom, all the excesses of joy which moderate themselves in allowed pleasures; it never exceeds, even in word, against this great virtue

which is the power of the sanctuary, even in the tone of its voice ; and as it only seeks the eye of God, it is careful not to exceed in outward adornment so as to attract the attention of mankind.

More than this, modesty edifies its neighbours in all things, and is the faithful guardian of chastity, the inseparable friend and companion of the presence of God, which is its end and its motive, according to the words of the Apostle S. Paul, "that your modesty may be known unto all men, the LORD is at hand." Ask it of the HOLY SPIRIT, and nourish thy soul with this fruit which is both precious and blessed.

HYMN.

Beata nobis Gaudia.

Again the slowly circling year
 Brings round the blessed hour,
 When on the Saints the COMFORTER
 Came down in grace and power.

In fashion of a fiery Tongue
 The mighty GODHEAD came ;
 Their lips with eloquence He strung
 And filled their hearts with flame.

Straightway with divers tongues they speak,
 Instinct with grace Divine ;
 While wondering crowds the cause mistake
 And deem them drunk with wine.

These things were mystically wrought,
 The Paschal time complete,
 When Israel's Law remission brought
 Of every legal debt.

GOD of all Grace, to Thee we pray,
 To Thee adoring bend :
 Into our hearts this sacred day
 Thy SPIRIT's fulness send.

Thou, Who in ages past didst pour
Thy Graces from above,
Thy Grace in us when lost restore,
And stablish peace and love.

All glory to the FATHER be ;
And to the SON Who rose ;
Glory, O HOLY GHOST, to Thee,
While age on ages flows.

Trinity Sunday.

SPIRIT OF STRENGTH.

Approach the HOLY SPIRIT as often as thou canst during the day, open to Him thy weakness, and ask Him to vouchsafe to sustain thee by His Divine strength, and that He will confirm in thee all that He has worked in thee since the Ascension, that is to say, all the graces, all the light, all the resolutions, and all the good feelings with which He has inspired thee. Go over them all, and examine them ; engrave them so deeply on thy memory, in thy mind, and in thy heart, that they may never be effaced therefrom ; make a fresh consecration of thy whole self to Him ; thank Him for all the graces He has bestowed upon thee during these great festivals ; pray Him to forgive all the unfaithfulnesses which thou hast committed, renew all the resolutions which thou hast made, and ask Him to dwell eternally with thee.

Meditation on the Spirit of Strength.

I. True strength belongs to GOD alone, He is the author and finisher of it, and it is only through Him that we are strong. He not only possesses strength, but He is strength, for He is GOD. Man in his mortal state is

but weakness; we are too conscious of this, not to admit it; it is this which should make us say with the kingly prophet, LORD, I love Thee, for Thou art my strength, "the LORD is my strength and my glory, and He is become my salvation."

It is especially to the HOLY SPIRIT that strength is attributed; indeed we have neither strength nor life in us, but from this Blessed SPIRIT, for in the like manner as our bodies have no longer any strength, when they are deprived of the spirit which quickens and sustains them, so our souls are without strength and life, when deprived of the HOLY SPIRIT of GOD.

The Apostles were filled with this Spirit of strength on the Day of Pentecost, and they stood in need of nothing less than a fulness of this Spirit of strength; to give them the courage and success with which they fought against all the powers of earth and hell. In order to be well persuaded of this, compare the Apostles before the descent of the HOLY SPIRIT, with these same Apostles after they had received Him; before they were weak as other men with only timid and trembling virtues, practised only after an imperfect and earthly manner, and falling under the smallest temptation; the voice of a poor servant-maid made S. Peter tremble, notwithstanding his protestations of faithfulness, and caused him to commit a grievous treachery towards the best of all masters. All the Apostles fled shamefully from the garden of Olives instead of defending the LORD JESUS CHRIST; but after receiving the HOLY SPIRIT, and being filled with His strength, they acted like heroes, they endured the greatest sufferings, exposed themselves to the most cruel deaths, and caused tyrants to tremble.

Thou wert weak as they were before this great festival: human respect, vanity, the love of the world, or of self,

have perhaps caused thee to commit many faults; thou shouldst now be strengthened, happy if thou art sufficiently, so as not to let thyself be betrayed by thy weakness and inconstancy. Be faithful, courageous, and attentive; seek again the Spirit of Strength, and ask it of the HOLY SPIRIT.

II. The Spirit of Divine Strength is equally far from fearfulness, and from presumption; and as it undertakes nothing, except for the glory of GOD, for the salvation of whoever possesses it, or for that of its neighbour, and as it undertakes all with wisdom and courage, it never desists until it has attained its object, and it never takes fright at the difficulties it may encounter, nor at the threats it meets with, nor at the severity or duration of its labours.

As the greatest dangers, sufferings, and persecutions cannot overcome it, much less can they deter it from the good it has undertaken. Praises, flattery, and pleasures, are not able to weaken, still less to corrupt it. It fears nothing from those who could kill the body, but have no power over the soul; it only fears Him Who is able to destroy both body and soul; it is calm in the midst of storms, immovable as a rock in the midst of the billows, faithful amid sufferings and persecutions; he who possesses it may assure himself that the HOLY SPIRIT, Who is a Spirit of Strength, is in the midst of his heart to support and animate, and that He will never forsake him so long as he is faithful.

If ever thou hast had need of strength, it is at this time, which thou shouldst regard as the crowning of all thou hast done in honour of the HOLY GHOST, of all His Light, all His Grace, all His Inspirations, and all the good feelings thou hast received since the Ascension.

Thou hast doubtless received spiritual light in thy me-

ditations ; thou hast been favoured with inspirations, and good inclinations ; thou hast made projects and resolves to reform thy mind and heart, to lead a more fervent life, to die to the world, to be more religious and more wholly given to God ; thou hast received many graces, if thou hast been faithful to the holy practices which have been put before thee. Further, the reflections which thou hast made upon thy past life should have convinced thee of thy extreme weakness, thy frailty, and inconsistency in all good ; thou feelest consequently the greatness of thy need of the Spirit of Strength, to support thee against thy temptation to despond, and against relaxing in thy efforts, notwithstanding thy good resolutions.

Fail not to ask this gift with all the fervour of which thou art capable ; work so that thou mayest acquire it, preserve it, increase it, and renew it, every day of thy life ; for if thou hast the misfortune to fall again into thy old slothfulness after receiving so much light, grace, and inspiration, thou wilt draw down upon thyself a terrible chastisement.

Aspirations.

Happy wouldst thou be, O my Soul, if the great festival which is past could be to thee an eternal festival, and if thou couldst be penetrated during thy whole life by the infinite goodness of the HOLY SPIRIT ; illumined by His light, guided by His inspirations, inflamed with His love, and sustained by this Spirit of Strength : ask thyself then if thou hast received Him, if thou art filled with His gifts and nourished by His Divine fruits ? Has this Spirit of Strength taken possession of thy heart, that thou mayest never give way again to thy past failings ? Wilt thou be in future obedient to His voice, and easily moved by the smallest of His inspirations ?

Is thy mind enlightened by this Spirit of light? Have these Tongues of fire purified and inflamed thy heart, and will thy tongue speak henceforward the language of a soul, whose only desires are those that tend towards heaven? Hast thou felt this Divine breath and has it filled thee with its sanctifying graces, above all with the grace of strength, which makes up the character and the ornament of those loving and faithful souls, who can neither be overcome nor discouraged by anything?

I dare not deceive myself, O HOLY SPIRIT of Strength and of Goodness. I have too often felt my changeableness and my weakness not to distrust my strongest resolutions because I have been almost always unfaithful. But, O Spirit of Strength, sustain me, strengthen me against myself, for I am weaker than a reed, more fragile than glass, lighter than the wind, and I trust myself only to Thee, for I can place no confidence in myself. Be Thou in me to absorb, to destroy, to annihilate, to consume with the fire of Thy love all that proceeds from myself. Remove from me frailty and inconsistency, cure my weakness, draw me to Thyself with eternal and indivisible bonds, command and reign within me in time, so that I may possess Thee in eternity.

FRUIT OF THE HOLY SPIRIT.

Spirit of Temperance and Chastity.

Here are the two fruits of the HOLY SPIRIT which remain, and which are not the less needful for the nourishment of our souls nor less delightful than the former ones. We must join them together by reason of the great bond of union between them.

Temperance is an austere virtue renouncing every irregular desire, and depriving itself of all sensual plea-

tures ; it is, says a holy Saint, a jealous love which would retain GOD alone in a perfect uprightness and purity. But this precious Fruit produces yet another which makes up its perfection, and this is chastity, which is rather an angelic than a human virtue, which preserves both body and soul free from every stain, which causes purity to reign in both, and which is alarmed at the least thought contrary to this great virtue. By it the body passes as it were into a superior order of being, approaching to the angelic nature, and becomes a true temple of the HOLY SPIRIT Which is its author and its principle as He also is the rewarder of Chastity. Redouble thy fervour to implore and to obtain, to preserve and to perfect in thee this double fruit of the HOLY SPIRIT.

HYMN.

Sublime Numen, ter potens, ter maximum.

All-good, All-great, All-mighty, THREE IN ONE,
The FATHER, and the SPIRIT, and the SON—
Ineffable mysterious Union !

Sublimest Name ! All-holy, boundless rays
Of unborn light encircle all Thy ways ;
All things created labour Thee to praise.

FATHER, Thou art the inexhaustive Well,
Where the mysterious TRINITY doth dwell—
Incomprehensible, unspeakable !

All One in Substance, One in Majesty ;
All One in Substance, but in Person Three ;
The SON of Thee is born : the SPIRIT free

From Both proceeds, with Both is glorified :
The FATHER in the SON doth aye reside ;
The SON doth in the FATHER aye abide ;

And Each is in the HOLY SPIRIT found ;
The HOLY SPIRIT doth in Both abound :
Nothing the centre is, and nought the bound.

None after in the Three, and None before—
Shall be as They are now, and were of yore,
Equal in Power and Godhead evermore.

Praise equal to the FATHER aye we raise ;
And to the SON praise equal be always ;
And always to the SPIRIT equal praise.

A Litany

OF GOD THE HOLY GHOST.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

KYRIE, eleison ;

LORD, *have mercy upon us.*

CHRISTE, eleison ;

CHRIST, *have mercy upon us.*

KYRIE, eleison ;

LORD, *have mercy upon us.*

O HOLY GHOST ;

Have mercy upon us.

O HOLY GHOST, Proceeding from the FATHER, and the SON ;

Have mercy upon us.

O HOLY GHOST, of the FATHER, and of the SON, neither Made, nor Created, nor Begotten, but Proceeding ;

Have mercy upon us.

O HOLY GHOST, Proceeding from the FATHER, and the SON, of One Substance, Majesty, and Glory with the FATHER and the SON, Very and Eternal God ;

Have mercy upon us.

O HOLY GHOST, the LORD, and Giver of Life, Who Proceedest from the FATHER, and the SON, Who with the FATHER and the SON together art worshipped, and glorified, Who spakest by the Prophets ;

Have mercy upon us.

O HOLY GHOST, Who camest upon the Blessed Virgin Mary; Whose Power overshadowed her; and by Whom also, that Holy Thing Which was born of her was called the SON of GOD;

Have mercy upon us.

O HOLY GHOST, in Whom the Child JESUS grew, and waxed strong in SPIRIT, filled with Wisdom, and in favour with GOD and man;

Have mercy upon us.

O HOLY GHOST, Who, when JESUS was Baptized, descendedst in a Bodily Shape like a Dove; and Who, when JESUS was Transfigured, in a bright Cloud, overshadowedst Him;

Have mercy upon us.

O HOLY GHOST, by Whom our Blessed LORD was led up into the wilderness to be tempted of the Devil; and in Whose Power He returned again into Galilee;

Have mercy upon us.

O HOLY GHOST, with Whom, with Power, and without measure, GOD anointed JESUS of Nazareth; by Whom He cast out devils; through Whom He offered Himself without spot to GOD; and by Whom, being put to death in the Flesh, He was quickened in the SPIRIT;

Have mercy upon us.

O HOLY GHOST, Whom our Blessed LORD breathed on His Disciples, and said—Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained;

Have mercy upon us.

O HOLY SPIRIT, by Whose Inspiration, Holy Men of GOD spake as they were moved; and by Whom the Gospel is preached to every creature;

Sanctify us, Good LORD.

O HOLY SPIRIT, with Whom, and with Fire, S. John the Baptist foretold the Faithful should be baptized; and Who descendedst on them by the laying on of the Apostles' hands;

Sanctify us, Good LORD.

O HOLY SPIRIT, by Whom, on the Day of Pentecost, the Disciples began to speak with other tongues; and by Whom they ever preached the Word of GOD with boldness;

Sanctify us, Good LORD.

O HOLY SPIRIT, Who madest the Apostles Overseers, to feed the Church of GOD, which He hath purchased with His most precious Blood; and in Whose Comfort the Church was edified, and walking in the fear of the LORD was multiplied;

Sanctify us, Good LORD.

O HOLY SPIRIT, by Whom speaking, no man can call JESUS accursed; and without Whom, no man can say that JESUS is CHRIST;

Sanctify us, Good LORD.

O HOLY SPIRIT, by Whose Power, and Gift, the Gentiles were made obedient by word and deed; and by Whose Manifestation, a diversity of Gifts is given to every man to profit withal;

Sanctify us, Good LORD.

O HOLY SPIRIT, Who helpst our infirmities; Who makest intercession for the Saints, with groanings which cannot be uttered; and by Whom, through JESUS CHRIST we have access to the FATHER;

Sanctify us, Good LORD.

From all sin;

SPIRIT of CHRIST, *deliver us.*

From ever resisting, grieving, or quenching, and from ever speaking against the HOLY GHOST ;

SPIRIT of CHRIST, deliver us.

From not having the SPIRIT of CHRIST ; from living not in the SPIRIT, but in the flesh ; from not mortifying the deeds of the body ; and from wanting the SPIRIT of Him that raised up JESUS from the dead ;

SPIRIT of CHRIST, deliver us.

From believing every spirit ; from that spirit which confesseth not that JESUS CHRIST is come in the flesh ; from a heart filled by Satan to lie against, and from falling away from a participation in, the HOLY GHOST ;

SPIRIT of CHRIST, deliver us.

From receiving any other spirit than That which we have received ; from the spirit which worketh in the children of disobedience ; from having the body without the SPIRIT ; and from being consumed with the SPIRIT of His Mouth ;

SPIRIT of CHRIST, deliver us.

That we may worship the FATHER in SPIRIT and in TRUTH ; that we may pray with the SPIRIT and pray with the understanding also ; and that the HOLY SPIRIT which helpeth our infirmities, bearing Witness with our SPIRIT, we may receive the SPIRIT of Adoption ;

We beseech Thee to hear us, Good LORD.

That knowing the Mind of the SPIRIT, of what manner of SPIRIT we are of, we may receive, not the spirit of the world, but the SPIRIT Which is of GOD ;

We beseech Thee to hear us, Good LORD.

That we, that are after the SPIRIT, may mind the things of the SPIRIT ; that our Souls may be purified in

obeying the Truth through the SPIRIT; and that the HOLY SPIRIT may dwell in us, and quicken our mortal bodies;

We beseech Thee to hear us, Good LORD.

That, not being slothful in business, but fervent in SPIRIT, serving the LORD, we may, through the SPIRIT, mortify the deeds of the body; and that for the Love of the SPIRIT we may strive together in prayer;

We beseech Thee to hear us, Good LORD.

That our bodies being Temples of the HOLY GHOST, we may receive the Word with joy; that we may keep that Good Thing which was committed unto us; that we may abound in hope through power; and that we may be saved by the washing of Regeneration, and Renewing of the HOLY GHOST;

We beseech Thee to hear us, Good LORD.

That, since by One SPIRIT, we are all baptized into One Body, we may be holy in body, and in spirit; and that since he that is joined to the LORD is One Spirit, we may glorify God in our bodies, and in our spirits, which are God's;

We beseech Thee to hear us, Good LORD.

That, since the natural man receiveth not the things of the SPIRIT of GOD, we may be strengthened with Might by the SPIRIT, in the inner man, to keep the Unity of the SPIRIT in the bond of Peace; and that since, as many as are led by the SPIRIT of GOD, they are the Sons of GOD, we may be chosen to salvation through the Sanctification of the SPIRIT;

We beseech Thee to hear us, Good LORD.

That, since the SPIRIT is Life, because of righteousness, we may be justified by the SPIRIT of our GOD; and that since the Love of GOD is shed abroad in our hearts, by the HOLY GHOST, we may have the ornament of a

meek and quiet spirit, which in the Sight of God is of great price;

We beseech Thee to hear us, Good LORD.

That, being builded for an habitation of God, through the HOLY SPIRIT, our whole spirit, soul, and body may be preserved blameless, unto the coming of the LORD JESUS CHRIST;

We beseech Thee to hear us, Good LORD.

That, having received the promise of faith, through the SPIRIT, we may abound in hope through the Power of the HOLY GHOST, and may be examples to the believers in word, in conversation, in charity, in faith, and in purity;

We beseech Thee to hear us, Good LORD.

That, having the Sword of the SPIRIT, which is the Word of God, our spirits may search all things, yea the deep things of God;

We beseech Thee to hear us, Good LORD.

That, being renewed in the spirit of our minds, we may be filled with the sevenfold Gifts of the SPIRIT, the Spirit of Wisdom, and Understanding; the Spirit of Counsel and ghostly Strength; the Spirit of Knowledge and true Godliness; and the Spirit of God's most holy Fear;

We beseech Thee to hear us, Good LORD.

That, being filled with the SPIRIT, we may bring forth the fruits of the SPIRIT, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance;

We beseech Thee to hear us, Good LORD.

KYRIE, eleison;

LORD, have mercy upon us.

CHRISTE, eleison;

CHRIST, have mercy upon us.

KYRIE, eleison;

LORD, have mercy upon us.

Our FATHER, Which art in Heaven, Hallowed be Thy Name : Thy kingdom come : Thy Will be done in earth, as it is in heaven : Give us this day our daily bread : And forgive us our trespasses, as we forgive them that trespass against us : And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The Grace of our LORD JESUS CHRIST, and the Love of God, and the Fellowship of the HOLY GHOST be with us all, evermore. Amen.

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